

SHIRAZ



PERSIANS BREAKFASTING



ISPAHAN

MODERN TRAVELS

THROUGH

EVERY IMPORTANT COUNTRY

IN ASIA:

CONNECTED WITH

REMARKS AND OBSERVATIONS,

ILLUSTRATIVE OF

THE GEOGRAPHY,

AND OF THE MANNERS AND CUSTOMS OF THE INHABITANTS

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WITH PLATES.

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Explanation of the Plates in this Volume.

*** The Binder is requested to place the Frontispiece opposite to the Title, and the above Explanation, with the other Plates, together, after the Table of Contents.

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AND

PRINCIPAL PLACES, AND OBJECTS DESCRIBED.



JERUSALEM



BALBEC



TRAVELS IN ASIA,

FROM

MODERN WRITERS.



First Day's Instruction.

ASIA.



In the history of the human race, Asia is by far the most remarkable quarter of the globe. Here it was that the omnipotence of the Deity was displayed in the creation of man: here was situated the terrestrial paradise possessed by the parents of the human race. All the occurrences in the early history of mankind took place in Asia. Here the ark was formed and rested; and from Asia it was that the re-population of the world began. The construction of cities, and the foundation of vast and powerful empires, the institution of laws and government, the civilization of manners, the commencement of the arts and sciences, and the cultivation of literature, may all be traced to a much earlier period in this, than in any other quarter of the world. As Asia was the birth-place of society, so also it was in Asia that the redemption of man was effected. It was the scene of our blessed Saviour's ministry; and hence the light of the gospel has been diffused, and will still further be diffused, throughout the most distant regions

of the earth. It was in Asia, during the seventh century, that the impostor Mahomet flourished, and founded a false religion, which, among the ignorant and superstitious, has, even to this day, millions of votaries. Astonishing remains of ancient cities, temples, and sculpture still exist; and attest the skill, abilities, and attainment in civilization, of the people by whom they were constructed.

This quarter of the globe is of great extent. It is estimated to measure about seven thousand six hundred British miles from east to west, and five thousand from north to south; and the ancient historians and geographers were wholly ignorant concerning many of its most important parts. Alexander the Great penetrated somewhat beyond the river Indus, and the course of his progress has been marked and described; but beyond this course little was known. The *Parthians*, a powerful and warlike nation, which inhabited the countries bordering upon the Caspian, set bounds to the Roman ambition. The *Scythians* and *Tartars* were formidable in the northern regions.

Persia and *Asia Minor* became known by their connexion with important events in the Grecian history; and the latter also, from having been the scene of the labours of the early Christians. *Syria* and *Assyria* are rendered familiar to us by the Scripture history.

In the middle ages, the *Saracens* or *Arabs* founded in Asia, Africa, and Europe, an empire more extensive than that of the Romans in all its splendour. Jenghis Khan, in the thirteenth century, conquered Tartary and Siberia, a considerable part of China, India, and Persia; and it was not until this time that China and India became known to the inhabitants of the western world.

The first European traveller that penetrated to the extreme boundary of the eastern regions, was Marco Polo, a native of Venice, who flourished in the thirteenth century. Syria, during the crusades, was traversed by many chivalrous adventurers, from the different countries of Europe. To the Russians we

have been chiefly indebted for a knowledge of those northern parts of Tartary which are now called Siberia; and the Catholic missionaries supplied us with the earliest descriptions of China. The eastern limits of Asia were first correctly ascertained by the voyages of Behring, Cook, and Perouse, who accurately examined and thoroughly explained the coasts of the straits which divide the Asiatic from the American continent.

The principal *countries* of continental Asia are, Asiatic Turkey, including Asia Minor and Syria, Arabia, Persia, India, Tartary, Siberia or Asiatic Russia, China, Tibet, Ava, and Siam.

Though some parts of Asia are barren and desolate, parched by the burning heat of the torrid zone, and others are bleak and dreary, from their vicinity to the pole; yet many of the temperate, and some even of the warmer regions, are serene and salubrious. These are fertile, and yield, in profusion, all the necessaries of life. The *surface* of this great division of the globe is extremely varied. Some districts of Tartary, Arabia, India, and China, consist of apparently interminable plains. The interior of Tibet has a range of *mountains*, the loftiest summits of which have recently been ascertained to measure near twenty-eight thousand feet in perpendicular height above the level of the sea; and consequently to be higher than any other mountains that are known. An extensive range, called the Uralian mountains, forms one of the boundaries of Asia and Europe. The Altaian mountains reach nearly five thousand miles from east to west. The chain of Mount Taurus, and its various branches, range from Caramania in Asia Minor, through Armenia and Persia, even to India. The other principal mountains are those of Caucasus, between the Black and the Caspian seas; and the Gauts, which lie along the western coast of Hindostan.

Asia has not many *inland seas;* yet, near its western border, there are some which are of great importance.

The Red Sea, or Arabian Gulf, extends, in length, nearly fifteen hundred miles, along the western coast of Arabia, and constitutes the grand natural division between Asia and Africa. The Persian Gulf is about half the length of the Red Sea: it divides Persia from Arabia, and receives the waters of the united streams of the Tigris and Euphrates. The Black or Euxine Sea, has a narrow outlet into the sea of Marmora, whence it has a communication with the Mediterranean. The Caspian is an immense inland lake, seven hundred miles in length, and from one hundred and fifty to two hundred miles wide. There is a communication betwixt this sea and the Baltic, through the river Volga, and a series of navigable canals, which terminate near Petersburg. The sea or lake of Aral, about one hundred miles east of the Caspian, is about two hundred miles in length, and seventy in its greatest breadth. Another remarkable inland sea is that of Baikal, in Siberia, which is frozen over during the winter, so that travellers are able to cross it upon the ice, in every direction.

The Mediterranean washes the coast of Syria; and along the shores of the Indian Sea, the Bay of Bengal, the China Sea, the Yellow Sea, and the sea of Japan, there are numerous bays and harbours, which have greatly tended to increase the commercial transactions of the southern coasts, and to facilitate an intercourse with civilized nations.

The most celebrated *rivers* of Asia are the Ganges, which falls into the Bay of Bengal; the Euphrates, which falls into the Persian Gulf; and the Indus, which terminates in the Arabian Sea. But those of greatest extent are the Kianku and Hoang Ho in China; and the Lena, Eniesi, and Obi, in Siberia. The Burrampooter is a well-known stream, which rises among the mountains of Tibet; and, after an irregular course of several hundred miles, falls into the Bay of Bengal, a little distance eastward of the mouth of the Ganges.

It is impossible even to enumerate the principal

natural productions of this quarter of the globe. In the districts, which are blessed with a mild climate and a luxuriant soil, many delicious fruits are grown. Other parts are celebrated for the production of valuable gums, spices, and drugs. Much of the silk and cotton which is consumed in Europe, is imported from different countries of the east. The mineral productions have not been correctly ascertained; but, from the mountains, considerable quantities of gold and silver are obtained; and, from the beds of the rivers, in the rocky parts of India, have been collected many valuable kinds of precious stones.

Asia is, by no means, so populous as Europe. With the exception of China and some parts of India, Persia, and Turkey, the *population* is very thinly scattered. The principal *languages* spoken are the Turkish, Persian, Arabic, Hindostanee, Tartarian, Malayan, Russian, and Chinese. A considerable portion of the inhabitants are Mahometans, others are Pagans; and, hitherto, very few, in proportion to the whole number, are Christians. The Persian and Indian Mahometans are of the sect of Ali, the son-in-law and successor to Mahomet; and the others are of the sect of Omar, the second caliph after Mahomet; but both acknowledge Mahomet as their law-giver, and the Koran as their rule of faith and practice. Most of the inhabitants of Tartary and India pay adoration to imaginary deities, called Brahma and Fo. Some of the Chinese worship the latter; and others are worshippers of fire. The last are a very ancient sect: they acknowledge only one supreme ruler of the universe; and as this, their only god, is considered the essence of purity and perfection, they adore him under the emblem of fire; because they consider that element as the clearest and most pure symbol of the Deity.

European settlements have been formed in different parts of Asia. The English are possessed of a considerable portion of Hindostan. The Dutch formerly

had establishments in Bengal, and the French on the coast of Coromandel; but these now all belong to the English.

In the description of the different countries of this quarter of the world, we shall begin with Turkey in Asia; and after proceeding through Syria, and some of the most important parts of Asia Minor, and of the eastern governments of Turkey, we shall proceed, from Suez, along the eastern coast of Arabia. Thence our course will lie through the Persian empire. After which we shall return to the Indian seas; and shall pass through the Mysore, Hindostan, Tibet, Ava, Siam; and finally through China, Tartary, and Siberia.

TURKEY IN ASIA

Comprehends the countries of Syria, Asia Minor, Irak Arabia or Chaldea, Diarbeck or Mesopotamia, Kurdistan or Assyria, Turcomania or Armenia, Georgia, and part of Circassia. These are subdivided into several *governments*, the conduct of which is committed to viceroys or pashas, appointed by the grand signior. Many of them, however, are nearly independent of their master, and most of them act in the most oppressive and tyrannical manner towards their people. In some of these countries no individual dare exhibit the appearance of wealth, lest it subject him to the rapacity of the pasha; and even the cultivator of land is discouraged in the improvement of his property, by a dread lest the pasha should seize his crops at a low valuation, for the purpose of selling them, at a higher price, to his own emolument.

The *inhabitants* of Asiatic Turkey have been estimated at about ten millions. Besides the Turks who are resident in the towns and villages, and a great number of Armenian and other Christians, these consist of

numerous wandering tribes, who frequent the extensive plains of Asia, for the pasturage of their flocks and herds; and of others who subsist chiefly by plunder. Many of the *Kurds*, or inhabitants of Kurdistan, extend themselves, during the summer-time, from their own country, through all the adjacent districts, and commit depredations on travellers and small caravans, almost with impunity.

In Syria there is an extraordinary race of people, called *Druzes*, who have somewhat the appearance of Mahometans, but who profess different religious tenets; who drink wine and eat pork, both of which are prohibited to Mahometans; and who allow of marriage between brothers and sisters. They are divided into many sects, but have little or no religion.

The *Turkomans* are a tribe who speak the same language as the Turks, but whose mode of life somewhat resembles that of the Bedouin Arabs. Bands of Turkomans travel over immense tracts of country, to procure subsistence for their numerous herds; and each horde or camp acknowledges a chief, to whose authority it submits, although it has no established laws of government. These people exchange the produce of their herds for weapons, clothes, money, and corn; and they are said to be strangers to fraud and deceit, except when mixed with other classes. Their women spin wool and weave carpets, the use of which is immemorial in the countries they inhabit. Nearly the whole occupation of the men consists in smoking, tending their cattle, and riding about the country. Perpetually on horseback, with lances on their shoulders, crooked sabres by their sides, and pistols in their belts, they are expert horsemen and indefatigable soldiers. The country around Aleppo and Damascus, is said to contain about thirty thousand Turkomans; and a great number of the tribes pass the summer in Armenia and Caramania.

The principal merchants of Asiatic Turkey are *Armenians*. By them nearly all the trade of the Levant is

conducted; and they have connexions through the whole of this part of Asia, through Persia and India. These people retain many peculiar customs, and are described to be a frugal and industrious race.

The *Circassians* are chiefly noted for the beauty of their women. They inhabit the frontiers of the Caucasus, and are subject partly to Turkey and partly to Russia. They train up their females expressly to such accomplishments as may render them attractive. With a view to improve their shape, they sew, round the waists of their female infants, a wide leather belt. This is continued until it bursts, when it is replaced by another; and the practise is continued until their marriage, by which their waist is rendered astonishingly small, while the shoulders become proportionally broad. When a female is about to be married, the bridegroom pays for her a marriage present, consisting of arms or a coat of mail: but he must not see her, nor, after marriage, is he permitted to live in the same house with her; and, whenever he visits her, it must be by stealth. The Circassians are, in general, handsome. The men are tall, and have a martial appearance; and most of the women have fair complexions, and dark brown or black hair. In the wars of this part of Asia, many of the women are made captive, and are afterwards conveyed away, for sale, into Turkey, Egypt, and other countries.

In Asiatic Turkey the commerce is chiefly carried on by means of *caravans*. These consist of a great assemblage of merchants and other travellers, who unite together for the purpose of mutual security; and the merchandise is conveyed, in immense packages, on the backs of camels, horses, and asses. The most considerable of the caravans which traverse the country of Syria, is that of Mecca, which usually performs a journey to Damascus and back once in every year. The caravans from Bagdad to Damascus perform three or four journeys in the year. They are generally thirty days in traversing the country to or from Bagdad; but

a courier, mounted upon a dromedary, is able to perform it in twelve days.

For the accommodation of caravans and other travellers, there are public buildings, called *khans* or *caravanseras*, near almost all the towns and villages. A khan is a four-sided edifice, which has, sometimes, towers at the angles, and is crowned with battlements, like a fortress. Its usual size is about one hundred and thirty-three feet on each side. In the interior it consists, generally, of two courts, surrounded with stables. Some of the khans have a mosque or a chapel annexed to them, in which the travellers pray. They are always open, and caravans and travellers enter and go away, without either asking permission or taking leave. Every one may stay as long as he thinks proper, without paying the smallest contribution; but he is merely accommodated with shelter from the weather, for he does not find in them either furniture or provisions.

In the general appearance of its *surface*, this country may be considered as mountainous; but, in many parts, the *mountains* are intermingled with extensive and beautiful plains, the herbage of which affords a luxuriant pasturage to flocks and herds. Several of its loftiest ridges have been celebrated from the earliest periods of history. Mount Ararat, towards the east of Armenia, has two summits, one of which is covered with perpetual snow, and is believed to have been that on which the ark rested after the deluge. Mount Taurus and the adjacent ridges are mentioned in the writings of several early historians. Mount Ida and Mount Olympus are well-known heights in Asia Minor; and Mount Lebanon, in Syria, is rendered familiar to us by the sacred writings.

Among the *natural productions* of Asiatic Turkey may be mentioned grapes and olives, which abound in several places; and many of the southern provinces yield an abundance of dates. Camels are the chief beasts of burden; though both horses and asses are occasionally used. Oxen are not very numerous, but

sheep and goats are abundant. The mountains and forests shelter numerous species of ferocious animals.

In consequence of the oppressive conduct of the Turkish pashas, the land is not made to yield one fourth of the produce which it is capable of supplying, for human subsistence. No improvements whatever appear to have taken place in *agriculture;* and the implements of husbandry are all rude in the extreme. In Asia Minor the plough is frequently not even shod with iron. The harrow is merely a bunch of thorns bound together, and has a beam or a large stone laid across it, to increase the pressure. The grain is thrashed or rather trodden out, by horses or cattle, placed abreast of each other, and driven in a circle; and advantage is taken of the first windy day, to separate the grain from the chaff.

The chief *manufactures* of Asiatic Turkey are those of silk and cotton; stuffs made of goat's hair, leather, carpets, and copper utensils of different kinds; and these, with rhubarb and some other drugs, are articles of export.

Syria

Is that part of the country subject to the Turkish government, which lies immediately eastward of the Mediterranean Sea, and extends thence to the desert of Arabia and the river Euphrates. Its name is a corruption of Assyria, which was first adopted by some of the Greek colonies, who visited these coasts after the Assyrians of Nineveh had reduced the country to a province of their empire, more than seven centuries before the Christian æra. Since that time it has been possessed by various nations. The Romans held it for some time after the death of Jesus Christ; and, in the seventh century, it was seized by the Saracens, under the banners of Mahomet. Whilst in their possession it was invaded by the European powers, for the purpose of rescuing the holy places from the hands of infidels. This was the

origin of what are called the Crusades. For awhile the Christians were successful, but, after a long series of tremendous conflicts, they were expelled from the country. In the sixteenth century, Syria was seized by the Turks, who still retain it.

Its south-western parts are called, in the Old Testament, *Canaan,* from Canaan, the son of Ham, by whose posterity they were held. They were afterwards called *Palestine*, from the sea-coast being inhabited by the Philistines or Palestines, as they were corruptly designated by the Greeks and Romans. The appellation of *Holy Land* was given to this country from its having been sanctified by the presence, actions, miracles, and death of our blessed Saviour.

Syria is at present divided into the five *pachalics* or governments, of Aleppo, Tripoli, Damascus, Acre, and Palestine; and, if it were under a wise government, and inhabited by an active race of people, it might be rendered one of the most flourishing and powerful countries in the world. Its present capital is Aleppo.

The *inhabitants* are chiefly Mahometans; but a great number of Christians, Asiatic and European, are settled in the different towns and villages, particularly in such as have been celebrated for the most important events of the Gospel history. The Roman Catholics have monasteries in Jerusalem, Ramlé or Ramah, Bethlehem, Joppa, Acre, Nazareth, Damascus, and some other places; and these have, hitherto, been supported by funds supplied from the various countries of Europe, but principally from Spain.

Asia Minor

Is bounded by the Black Sea, the sea of Marmora, the Mediterranean, and the river Euphrates. It includes the ancient monarchies of Troy, Lydia, and Phrygia; the maritime countries of Pamphylia, Lycia, Caria, and the Grecian colony of Ionia; and the kingdoms of Bithynia, Pontus, Cilicia, Cappadocia, and Galatia.

Its surface is diversified by numerous ridges of mountains, and many fertile plains and valleys, and is watered by innumerable streams. The Causasan mountains form a ridge, from the mouth of the Kuban southward, to the junction of the Kur with the Caspian sea. Mount Taurus extends along the southern part of the country, and many of the eminences are clad with forests of pines, oaks, beeches, and other trees.

The province of Lydia was anciently famous for gold, but the only metal now found in it is copper.

During a long period, Asia Minor flourished under the successive dominion of the Greeks and the Romans. In the sixteenth century it was subjugated by the Turks, and it still continues in their possession. So much has this country suffered from the occurrence of earthquakes, from mortality occasioned by the plague, and from the wretched conduct of its government, that nearly all those cities, for which it was celebrated in ancient history, have long been destroyed. The ruins of Troy, Sardis, Magnesia, Pergamus, and numerous other places, once admired for their magnitude, and for the splendour of their edifices, now lie scattered upon the plains. Smyrna alone exists, and this chiefly in consequence of its advantageous situation for trade. So that, from the coast of the Dardanelles, to the banks of the Euphrates, little else is to be seen than ancient castles, mouldering walls, fragments of buildings, and miserable peasants, dispersed in hamlets and mean villages, which are destitute both of ornament and defence.

Armenia.

On the northern side of the Euphrates, and between that river and the Black Sea, is Armenia, a fine country, watered by many streams. Its inhabitants are principally Christians, who, by their frugality and enterprise, are well qualified for commercial transactions. The head of their spiritual government is a patriarch, who has other patriarchs and several bishops subject to

him. The religious opinions and ceremonies of the Armenians are very different from those of most other Christians. The capital of the country is Erzerum.

Mesopotamia,

Now called *Diarbek*, is on the south-east of Armenia, and lies between the rivers Euphrates and Tigris. This is a mountainous district, but intersected by many fertile and well-watered plains. It formerly comprehended the ancient cities of Nineveh and Haran; and now contains several large and populous towns.

Chaldea,

Or *Irak Arabia*, is a province of Asiatic Turkey, situated between the south-eastern extremity of Mesopotamia and the Persian Gulf. It is watered by the Euphrates and Tigris, and has Bagdad for its capital. The ancient city of Babylon was within its limits.

Kurdistan.

The name of Curdistan or Kurdistan, has been given to the ancient kingdom of *Assyria*, situated between Armenia and Persia. Its inhabitants are nearly independent of the Turks, whose power they despise. Some of them live in towns and villages; but a great proportion of them lead a wandering life on the plains, and subsist upon the produce of their flocks, or by plunder. They are, in general, without faith, rude, uncivilized, and have no regard whatever for truth. Their usual dress is a long robe of white cotton cloth, or a striped kind of stuff; and they are subject to chiefs, who exercise an almost despotic authority over them.

Georgia and *Circassia*

Are adjacent provinces, which lie between the Black and the Caspian Seas. They are diversified with moun-

tains and forests, well-watered plains, fertile valleys; and produce, almost spontaneously, many delicious kinds of fruit. The soil, where it is properly cultivated, yields an abundance of grain and vegetables. The principal articles of commerce are slaves, cattle, and silks; and the chief town is Tefflis.

We shall commence our account of the topography of Asia, with the Travels of Dr. Clarke, through that part of Syria which is usually called the Holy Land. The omission of some places which he, as a Christian, was not permitted to visit, will be supplied by notes taken from the travels of a Spaniard, whose name was Bahdia, but who traversed several countries of Africa and Asia, in the disguise of a Mahometan, and under the fictitious name of Ali Bey.

Second Day's Instruction.

THE HOLY LAND.

Narrative of a Journey from Acre to Jerusalem. From Travels by E. D. Clarke, L. L. D.

Dr. Clarke, and a gentleman whose name was Cripps, sailed in the Romulus frigate, from the island of Cyprus to *St. John d'Acre;* Captain Culverhouse, the commander of the frigate, being desirous of obtaining, at that place, a supply of bullocks for the British fleet. They had been prompted to make this voyage, partly by a wish to see the Djezzar Pasha, a celebrated ruler of Acre, but chiefly by a hope of being enabled to accomplish thence a journey to Jerusalem.

The Djezzar, by his disregard of the Ottoman government, and the general cruelty of his dispo-

sition, had long been the terror of all surrounding nations. More than twenty years previously to the visit of our travellers, he had been described, by the Baron de Tott, as a sanguinary tyrant; and they found him bidding defiance, as usual, to the power of the Turkish government, though affecting to venerate the personal authority of the sultan. On visiting his castle, they were conducted to an inner apartment of it, through an assemblage of persons mutilated in the nose, the ear, or the eye, in different ebullitions of his rage. The pasha was seated on a mat, in a little chamber, which was destitute of all furniture and utensils, except an earthenware vessel for cooling the water which he occasionally drank; and he was employed in drawing on the floor, for one of his engineers, a plan of some works which he was then constructing. His age was considerably above sixty; but his form was athletic, and his long white beard entirely covered his breast. He wore a white turban, and was dressed in the common Arab style, with a white camlet over a cotton vest. As his badge of office, he carried, in his girdle, a poignard set with diamonds. His interpreter kneeling by his side, the conversation began by a request, from the pasha, that English captains entering, in future, into the bay of Acre, would fire only one gun as a salute. "There can be no good reason (said he) for such a waste of gunpowder, in ceremony between friends. Besides, I am too old to be pleased with ceremony: among forty-three pashas of three tails, now living in Turkey, I am the senior. My occupations are, consequently, as you may see, very important," taking out a pair of scissors, and beginning to cut figures in paper, which was his constant employment when strangers were present. "I shall send each of you away," continued he, "with good proof of old Djezzar's ingenuity. There," addressing himself to Captain Culverhouse, and offering him a paper cannon, "there is a symbol

of your profession." As often as the captain endeavoured to introduce the business of his visit, the pasha affected to be absorbed in these trifling conceits, or turned the conversation by strong allegorical sayings. His whole discourse was in parables, proverbs, truisms, and oriental apologues. There was evidently much cunning and deep policy in this pretended frivolity. Apparently occupied in regulating the shape of a watch-paper with his scissors, he was, all the while, deeply attentive to the words, and even to the looks of the strangers; anxious to discover whether there was any urgency in the nature of their visit. At last they stated the cause of it, and requested a supply of cattle for the British fleet. He agreed to furnish one hundred bullocks; but on the sole condition of not being offered payment for them in money: artillery or ammunition being, with him, a preferable mode of remuneration. He was vain of the bodily vigour which he still retained; he frequently boasted of it, and bared his arm, to exhibit his brawny muscles. Sometimes, in conversation with strangers, he would suddenly leap upright from his seat, to show his activity.

The external view of Acre, like that of all other towns in the Levant, is the only prospect of it worth contemplating. Its interior is composed of narrow lanes with wretched shops, and filled with as wretched inhabitants. Its ruins bear the appearance of Gothic architecture, but these are so intermingled with modern buildings as to be very difficult of description.

During nearly two centuries this place, by its port and its geographical situation, was a principal theatre of the crusades; and there are still left the remains of an edifice, which the English call "King Richard's Palace." [Acre has, latterly, been distinguished by its vigorous resistance to the attacks of the French. In the year 1799, Buonaparte, having nearly completed the conquest of Egypt, marched into Syria, and appeared before this town. Sir Sidney Smith, who commanded

an English squadron in the Mediterranean, landed, and, with the Djezzar, undertook the defence of the place. Buonaparte attempted to carry it by storm; but, after repeated assaults, during sixty days, attended with prodigious loss, he was compelled to abandon the enterprise, and return to Egypt. Since this time the fortifications have been considerably increased; and particularly a new line of walls has been constructed, in the European manner.

Acre is situated on the shore of an extensive bay, at the southern extremity of which is seen *Mount Carmel.* The western part of the summit of this mountain is occupied by a Greek monastery, dedicated to St Elias. At a little distance, towards the east, is a Catholic convent, and half way up the mountain, below the monastery, is a mosque.

Dr Clarke and Mr Cripps, accompanied by some other gentlemen, set out from Acre to Jerusalem. The party consisted of twenty-three persons, about half of whom were Arab guards, and this number were soon augmented, on the road, by pilgrims who were desirous of an escort to the Holy City. The mode of travelling was on horseback, but they experienced great inconvenience from the heat, the season being the month of July, and the thermometer, in the shade, frequently standing higher than ninety degrees. They were likewise not wholly free from alarm respecting the plague, although they became less apprehensive of infection than they otherwise would have been, in consequence of being informed that many persons had attended the diseased with impunity. In the French army, the physicians considered the plague as a malignant, and, consequently, a dangerous fever; but, with proper precaution, as by no means fatal. Certain it is that the loss of lives, by the plague, is not so great as we are apt to imagine. The rumour prevalent around Asiatic towns, of the number carried off, is always exaggerated; and the gazettes of Europe publish reports of whole cities being depopulated, when it might be more correct to

say that the inhabitants had retired from their crowded streets, to pass the season of danger in tents.

The Christians, or rather those who call themselves Christians, in the Holy Land, are divided into various sects; and the most absurd superstitions are here practised, under the name of Christianity. Their general bad effect, in impairing the general faith of the devout, but often weak persons, who visit this country, is greatly to be lamented. Credulity and superstition, says Dr. Clarke, are neighbouring extremes: whoever abandons the one, is but too often ready to admit the other; and invention is here totally unnecessary, as there is abundant evidence of the authenticity of the different places.

Nazareth was the first place of importance at which the travellers arrived. Its situation corresponds, precisely, with the description given of it in the gospel of St. Luke. [It stands on the slope of a rocky mountain facing the east, and commands the prospect of a long valley. It is, at present, an open, unfortified town, containing about a thousand Mahometans, and as many Christians. The houses have nothing remarkable in their external appearance; but, having been built against the side of the mountain, the inhabitants have availed themselves of this situation, to make excavations in the rock; so that each house has a subterraneous apartment.

It was at Nazareth that our Saviour resided during the early part of his life; and a convent of Franciscan monks has been built upon the site of the house in which it is believed the Virgin Mary dwelt. This convent is a fine and stately edifice, well distributed, and so firmly built, that it might serve as a good military position. In the middle of the church is a large and superb staircase of marble, which leads to a grotto, where it is believed the Virgin was visited by the angel Gabriel. There are, at the sides, two narrow staircases that lead up to the grand altar, placed upon the rock which forms the vault of the cave. The choir of

the monks is behind; so that the church is composed of three planes: that of the grotto, which is the lowest; that of the body of the church, in the middle; and that of the grand altar, which is the highest. There is even a fourth plane above the choir, in the form of a tribune, where an excellent organ is placed, and the ascent to which is by a staircase from the choir. All these different planes are upon the rock. There is, in the grotto, a square apartment, which is magnificently ornamented; and in the middle of which is a tabernacle of white marble, upon four small columns, with an altar behind. A narrow staircase, hewn out of the rock, leads to another grotto, which is asserted to have been the kitchen of the virgin's habitation.

The Mahometans acknowledge the virginity of Mary, and the miraculous incarnation of Jesus; consequently, the place believed to have been sanctified by that mystery, is venerated by them, equally with the Christians.

So powerful is the influence of superstition in this country, that, at the time of Dr. Clarke's visit to Nazareth, the monks had been compelled to surround their altars with an additional fencing, for the purpose of preventing persons infected with the plague, from seeking a miraculous cure, by rubbing their bodies with the hangings of the sanctuary, and thus communicating infection to all who visited it.

Among other objects of veneration in Nazareth, are shown, 1. The workshop of Joseph, which is near the convent, and has been converted into a chapel; 2. The synagogue where Christ is said to have read the Scriptures to the Jews; and 3. A large stone, on which it is affirmed that our Saviour ate, with his disciples, both before and after his resurrection. It has had a chapel erected over it; and no object in Nazareth is so much resorted to by pilgrims as this.

The monks enjoy here as much liberty as they could do in any European country. They are permitted

publicly to carry the sacraments to the sick, and are much respected by the individuals of other religions.]

From the windows of the apartment to which Dr. Clarke was conducted, he saw two women, with a hand-mill, grinding corn into flour, exactly in the way that is mentioned by our Saviour. They were seated on the ground, opposite to each other, and held, between them, two flat stones. In the middle of the upper stone was a cavity for pouring in the corn; and, by the side of this, was an upright wooden handle, for moving the stone. As the operation began, one of the women with her right hand, pushed this handle to the woman opposite, who sent it back to her companion: thus communicating a circular and quick motion to the upper stone, their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machines.

Beyond Nazareth the travellers reached *Cana of Galilee*, celebrated on account of the miraculous change of water into wine. It is a village, containing about five hundred families, and situated on a gentle eminence, in the midst of a valley. About a quarter of a mile from this place is a spring of delicious limpid water, which is frequented by pilgrims, as the fountain that supplied the water which was converted by our Saviour into wine.

As they journeyed on, they left the road to ascend the mount, the supposed scene of Christ's sermon to his disciples. Here they had one of the most interesting prospects in the Holy Land. On one side was the *lake*, or, as it is called, the *sea of Galilee;* which, by its surrounding mountains, reminded them of the lake of Geneva. The district which lay between them and the lake consisted of fertile plains. To the north appeared many summits, towering beyond a series of intervening mountains, and appearing as a part of the great chain of *Lebanon*. The loftiest summit was covered with snow; a singular appearance in a country

where the spectator in the valley is impatient to seek protection from a burning sun.

North of the lake of Galilee, they beheld an elevated plain, the *wilderness* to which St. John retired; and, towards the south-west, at the distance of about twelve miles, *Mount Tabor* was conspicuous, by its conical shape and insulated position, on the northern side of the wide *plain of Esdraelon.* After they had descended from the mount, their journey lay on a descent all the way to the *lake of Galilee.* Here the travellers, turning their view towards the northern shore, saw, through a bold declivity, the situation of Capernaum, on the boundaries of the two tribes of Zabulon and Naphtali. The town of *Tiberias* stands close to the edge of the lake, and is fortified by walls, but has no cannon. When the party entered the gate, the Turkish guards were playing at chess. The castle is situated on a rising ground, in the northern part of the town. Tiberias is a wretched place within, and has no remains of antiquities, except an old church. The warm baths, distant about a mile from the town, have long been celebrated.

Near the middle of the lake, a new current is seen to mark the course of the Jordan throughout its extent. The travellers bathed in the lake; and, to whatever distance they swam, they were able to discern, through the transparent fluid, the shining pebbles at the bottom.

Leaving Tiberias, they made an effort to visit *Mount Tabor*, but they were obliged to abandon their intention, on account of the Arabs, who would have shown no mercy to travellers escorted by the servants of their bitter enemy, the Djezzar Pasha. The top of this mountain was described to them as a plain of great extent, and well cultivated.

The next town of importance which they reached was *Napolose*, the ancient *Sichem.* The view of this place much surprised them, as they had not expected to find a city of such magnitude, in the road to Jerusa-

lem. It appears to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessaries of life. White bread was exposed for sale in the streets, of quality superior to any that is to be found elsewhere throughout the Levant.

The traveller directing his footsteps towards the ancient sepulchres of this place, as everlasting as the rocks wherein they are hewn, is permitted, upon the authority of sacred and indelible record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua, were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to consideration. The sacred story of events, related in the 37th chapter of Genesis, to have been transacted in the fields of Sichem, is remembered from our earliest years with delight; "but," says Dr. Clarke, "with the territory before our eyes, where those events took place, and in the view of objects existing as they were described more than three thousand years ago, the grateful impression kindles into ecstasy." Along the valley the travellers beheld "a company of Ishmaelites coming from Gilead, (as in the days Reuben and Judah,) with their camels bearing spicery, and balm, and myrrh."

The principal object of veneration, among the inhabitants, is *Jacob's Well*, over which a church was formerly erected. This is at a little distance from the town, in the road leading to Jerusalem, and has been visited by pilgrims in all ages; but it has been more particularly visited since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria.

The travellers left Napolose about an hour after midnight, that they might reach Jerusalem the same day. The road was mountainous, rocky, and full of loose stones; yet the cultivation was every where extraordinary, and afforded one of the most striking pictures of human industry which it is possible to behold. The

limestone rocks, and stony valleys of Judea, were covered with plantations of figs, vines, and olive-trees; not a single spot seemed to be neglected. The hills, from their bases to their utmost summits, were occupied by gardens. Among the standing crops were noticed millet, cotton, linseed, and tobacco; and, occasionally, small fields of barley. Under a wise and equitable government, the produce of the Holy Land would exceed all calculation. Its perennial harvest, the salubrity of its atmosphere, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales, all these, added to the serenity of its climate, prove this land to be indeed "a field which the Lord had blessed."

The first part of their journey led the travellers through the valley, which lies between the two mountains of *Ebal* and *Gerizim*. They passed the *Sepulchre of Joseph*, and the *Well of Jacob*, where the *Valley of Sichem* opens into a fruitful plain, watered by a stream which rises near the town. This is considered, by all writers to have been the piece of land mentioned in the Acts of the Apostles, as that which Jacob bought "at the hand of the children of Emmor," when he erected an altar to the God of Israel. Afterwards, as the day dawned, a cloudless sky foretold the excessive heat they should have to encounter before the expiration of their journey, and, before noon, the mercury in Fahrenheit's thermometer, in the most shaded situation they could find, stood at 102 deg. But no sensation of heat or fatigue could counterbalance the eagerness and zeal which animated the whole party in their approach to Jerusalem. Every individual pressed forward, hoping to be the first to announce the joyful intelligence of its appearance. At length, about five o'clock in the afternoon, a Greek, in the van of the cavalcade, ascending a hill towards the south, exclaimed "Hagiopolis!" the "*Holy city*," and, throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon all.

The Englishmen had not been prepared for the grandeur of the spectacle which this city exhibited. Instead of a wretched and ruinous town, by some writers described as the desolated remnant of Jerusalem, they beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun, shone with inconceivable splendour.

Third Day's Instruction.

THE HOLY LAND CONTINUED.

A description of Jerusalem and its vicinity. Chiefly taken from the Travels of DR. CLARKE *and* ALI BEY.

ON entering Jerusalem, Dr. Clarke and his party were conducted to the house of the governor, who received them in state. He afterwards ordered his interpreter to conduct them to the *Franciscan convent* of St. Salvador; a large building, like a fortress, the gates of which were thrown open to receive the whole cavalcade. As soon as they were admitted into the court, with all their horses and camels, the vast portals were again closed; and a party of corpulent friars waddled round them, and heartily welcomed their arrival! The room allotted to them was clean; and its walls were white-washed. The beds also seemed to be clean, although the appearance of a few bugs warned them to spread their hammocks upon the floor. On the substantial door of this chamber, the roof of which was of vaulted stone, the names of many English travellers had been carved. Among others, Dr. Clarke had the satisfaction to notice

that of Thomas Shaw, the most learned writer who has yet appeared, in descriptions of the Levant. Dr. Shaw had slept in the same apartment seventy-nine years before.

A considerable part of this convent, surrounding an elevated, open court or terrace, is appropriated to the reception of pilgrims, for whose maintenance the monks have considerable funds, the result of donations from catholics of all ranks, but especially from catholic princes. Having ascertained, by long habit in waiting upon pilgrims, the taste of different nations, they most hospitably entertain their comers, according to the notions they have thus acquired. If a table be provided for Englishmen or for Dutchmen, they supply it copiously with tea. This pleasing and refreshing beverage was served, every morning and evening, to Dr. Clarke and his friends, in large bowls, and they drank it out of pewter porrengers.

On the ensuing morning, their room was filled with Armenians and Jews, who brought, for sale, beads, crosses, shells, and ornaments of various kinds.

The *form* of the city is irregular; but, if the citadel be excluded, it is nearly square. Being built on the southern side of the upper plain of a considerable eminence, it is nearly surrounded by precipices, having only a small level towards the south, and a larger towards the north. The *mountain*, on which it stands, is entirely destitute of vegetation, and is composed of a kind of basaltic rock. Jerusalem is surrounded by *walls* of considerable height, surmounted by battlements with square towers. The whole are well built of freestone, but they are not sufficiently thick to resist the effect of cannon. They contain six gates.

The *streets* are tolerably regular, straight, and well paved. Several of them have footpaths along the sides; but they are narrow, dull, and almost all more or less on a descent. Most of the *houses* are two or three stories high, but have few windows. Their fronts

are quite plain, simply constructed of stone, and without the least ornament; so that, in walking along the streets, a person might fancy himself passing through the galleries of a vast prison. The doors are so small that it is generally requisite to bend the body nearly double, in order to enter them. Some of the houses have small gardens; but there is no considerably vacant space within the city.

There is no square, properly so called; but the *shops* and *markets* are in the public streets. Provisions are here abundant and very cheap. The bread commonly eaten, is a sort of bad cake, but good bread is to be had. Vegetables, herbs, and fruit, are in abundance, though they are produced rather late in the season. The meat is of excellent quality. The inhabitants chiefly drink rain water, which is preserved in the cisterns of the temple and of the private houses. A spring, which is nearly at the bottom of the torrent of Kedron, is used for the watering of cattle; and the inhabitants have recourse to it, when a scarcity of rain causes their cisterns to be empty.

There is, in Jerusalem, a great diversity of *costume;* every person adopting that which he likes best, whether he be Arab, Syrian, or Turk: but the common people generally wear a robe or shirt of white and black, or white and brown striped stuff, [illegible] in Arabia. Persons in easy circumstances, and those employed about the temple, &c. wear the Turkish costume, with a high turban. The women cover themselves with a large white cloak or veil.

The *language* generally spoken in Jerusalem is Arabic, but the Turkish language is also used. It is asserted that there are, in this city, about seven thousand Mahometans, and upwards of twenty thousand Christians of different rites and sects. These and the Jews, as a mark of distinction, wear a blue turban; although some few vary the colour. The villagers and shepherds, who reside in the neighbourhood, wear white or striped turbans. The Christian women have their

faces uncovered as in Europe. Some of the females have handsome features; but most of them have that yellow and bilious appearance, which is common to the countries of the east.

The Christians have here several churches; and the Roman catholics have two monasteries, one dedicated to the Saviour, and the other to St. John; besides the convents of Mount Calvary and of the Tomb.

Although the inhabitants of Jerusalem are composed of people of different nations and religions, who inwardly despise each other on account of their various opinions; yet, as the Christians are most numerous, there is much social intercourse among them.

On the morning after Dr. Clarke's arrival, he and his friends set out to visit what are called the "Holy Places." From the monastery in which they had slept, they proceeded to the *church of the holy sepulchre*, attended by several pilgrims, bearing with them rosaries and crucifixes, for the purpose of having them consecrated on the tomb of Jesus Christ.

The external appearance of the edifice in which this tomb was contained, resembled that of an ordinary Roman catholic church. Over the door, Dr. Clarke observed a bas-relief, representing the Messiah's entry into Jerusalem, and the multitude strewing palm-branches before him. On entering the church, the first thing that was shown to the travellers was a slab of white marble, in the pavement, surrounded by a rail. It seemed like one of the grave-stones in the floor of our English churches. This they were told was the spot where our Saviour's body had been anointed by Joseph of Arimathea. They next advanced towards a detached fabric, in the midst of the principal aisle, and immediately beneath the main dome. Its shape was partly circular and partly oblong; and it had a small dome at the top. Its interior was divided into two parts. Having entered the first of these, which is called the anti-chapel, the guides show, before the mouth of the *Holy Sepulchre*, a

block of white marble, said to have been the stone on which the angel sate.

Dr. Shaw, speaking of the Holy Sepulchre, says that all the surrounding rocks had been cut away, to form the level of the church; so that, in his time, it was "a grotto aboveground:" but there were no apparent remains of any known sepulchre, that Dr. Clarke could discover. The sides consist of thick slabs of verd-antique marble; and over the entrance, which is rugged and broken, owing to the numerous pieces carried off as reliques, the substance is of the same nature. All, therefore, (he says,) that can now be affirmed, is, that, if the empress Helena, the mother of Constantine the Great, who erected many sacred edifices in the Holy Land, and, among others, the church of the Sepulchre, had reason to believe that she could identify the spot where the sepulchre was, she took care to remove every existing trace of it, in order to introduce the fanciful and modern work which at this time remained. The place (says Dr. Clarke) may have been the same that was pointed out to her; but he could not see a single remnant of the original sepulchre *.

Forty paces from the sepulchre, beneath the roof of the same church, and upon the same level, are shown two rooms, one above the other. Close by the entrance to the lower room, or chapel, are the tombs of Godfrey of Boulogne, and of Baldwin, kings of Jerusalem, with Latin inscriptions, in the old Gothic character. At the extremity of this chapel is exhibited a fissure or cleft in the natural rock, said to have been formed at the crucifixion. If the traveller ascend, by a few steps, into the room above, he will there be shown the same crack; and, immediately in front of it, a modern altar. This

* Respecting the probable identity of this place, see Conversations on Celebrated Travellers, pp. 111, 112. In the same volume, pp. 89—98, will be found an account of the ceremonies annually performed by the monks and pilgrims, on Good Friday and Easter-day.

the pilgrims are taught to venerate as Mount Calvary, the place of crucifixion; exhibiting the marks or holes of the three crosses, without any regard to the space necessary for their erection. After this he will be conducted through a great farrago of absurdities; but if, instead of viewing Jerusalem as a pilgrim, he examine it (says Dr. Clarke) by the light of history, with the Bible in his hands, he will find numerous interesting objects for contemplation.

This writer, exercising his own judgment in investigating the relics of Jerusalem, began by the examination of the hill now bearing the name of *Sion*, and situated on the south side of the city. He is led to doubt the accuracy of the appellation, and to suppose it must have been *Mount Calvary*, the scene of the crucifixion. In this opinion he says he was confirmed, by observing several excavations in the rock, on the sides of the opposite mountain, hitherto supposed to be the *hill of offence*. These excavations were *sepulchres* of uniform workmanship, containing a series of subterraneous chambers, each of which had one or more repository for the dead, carved like a cistern, on the side of the chamber. The doors were so low as to render it necessary to stoop in entering, and sometimes even to creep on the hands and knees. They contain inscriptions, both in Greek and Hebrew, but the latter are much more effaced than the former*.

After leaving the mountain, in the side of which these sepulchres are hewn, Dr. Clarke regained the road leading, eastward, to the valley of Jehoshaphat, and passed the *Fountain Siloa*, as well as a white mulberry-tree, which is said to mark the spot of Isaiah's death. Here he ascended the *Mount of Olives*, which afforded him so commanding a view of Jerusalem, that the eye roamed over its streets and walls, as if in the survey of a model. Conspicuous above all, was the *Mosque of Omar*, erected

* On this subject, see the preceding note.

on the site of *Solomon's Temple*. This is indeed a phœnix, risen from the ashes of its parent, and may, probably, be considered as the finest specimen of Saracenic or Gothic architecture in the world. The Mount of Olives is remarkable for various events in the Jewish history. It was to the summit of this eminence that king David ascended, to address his prayers to heaven. when he was about to be driven from Jerusalem by Absalom's rebellion: it was on the descent from this mount that our Saviour foretold the downfall of the holy city; and, finally, it was on the side of this mount that the army of Titus encamped, to accomplish the prediction. The view of the country, from its top, is extensive: but the most conspicuous object is the wide expanse of the Dead Sea, or Lake Asphaltites, surrounded by lofty mountains. Between this lake and Jerusalem are seen the fertile pastures of the plain of Jericho, watered by the Jordan, whose course may be distinctly traced.

On descending from the mount, Dr. Clarke visited the olive-ground, which is described, and with reason, as having been the *Garden of Gethsemane*. Near this he found a grove of olive trees of immense size, which suggested to him the idea of cutting off specimens, as presents to those friends who might wish to obtain memorials of the Holy Land.

The *Mosque of Omar* or *El Haram* (the Temple) as it is called by the Mahometans, was visited by Ali Bey in the disguise of a Mahometan. It is not, precisely, one mosque, but is a group of mosques and other edifices, which have been erected at different periods. The Mahometan religion acknowledges but two temples, those of Mecca and of Jerusalem; both of which are named "El Haram," which strictly signifies a temple or place consecrated by the peculiar presence of the Divinity. They are both strictly prohibited, by the law, to Christians, Jews, and indeed to all who are not Mahometans; and no Mahometan governor dare permit an infidel to pass

into the territory of Mecca, or into the Temple of Jerusalem.

This edifice forms the south-east angle of the city of Jerusalem, and occupies the ground on which formerly stood the *Temple of Solomon*. It consists of a large court or enclosed square, the length of which is one thousand three hundred and sixty-nine feet, and the breadth eight hundred and forty five, and it has nine gates or entrances. The east and south sides have no gates, and are shut in by the walls of the city, which rise on the brink of the precipices of the torrent of Kedron to the east, and upon the edge of a ravine, which separates Mount Sion to the south.

The principal part of the temple is composed of two ranges of magnificent buildings, which, by their respective situations, may be regarded as two distinct temples. But they form, together, one symmetrical and consistent whole: they are called *El Aksa* and *El Sahhara*.

El Aksa is composed of seven naves, or spacious aisles, supported by pillars and columns, and, at the extremity of the centre nave is a fine cupola. Two other naves branch off towards the right and left, at right angles with the principal body of the edifice. The great central nave is about one hundred and sixty-two feet long, and thirty-two feet wide. It is supported on each side by seven arches, lightly pointed, resting upon columns, but without any architectural proportion, and with foliaged capitals which do not belong to any order. The walls contain two rows of twenty-one windows each. The roof is of timber, and not vaulted. The cupola is supported by four large arches, which rest upon square pillars; the sides of which are increased by handsome circular columns of brown marble. It is hemispherical, with two rows of windows, and is ornamented with paintings and gilding.

On the exterior part, of the left side of the Aksa, and raised against the building, are several houses, which

serve as habitations to the persons employed about the temple. In front of the principal gate of El Aksa is a causeway two hundred and eighty-four feet long; about the middle of which is a fine basin of marble, with a fountain in the form of a shell. At the end of this causeway is a fine staircase, which leads to the Sahhara, the other remarkable building of the temple.

El Sahhara, by its harmony with Aksa, may be considered as making a part of the same whole. It takes its name from a rock, which rises in its centre, and is much revered. This edifice is of octagonal form, each of its sides measuring, on the exterior, about sixty-one feet. The principal entrance has a fine portico, supported by eight Corinthian columns of marble. Three other entrances are surmounted by fine timber-work, suspended, and without any columns. From the centre of the building rises a superb cupola, which has two rows of large windows, visible on the outside: it is supported by four large pillars, and twelve magnificent columns, placed in a circle.

The central circle is surrounded by two octangular, concentric naves, separated from each other by eight pillars and sixteen columns, of the same order and size as those of the centre, and composed of the finest brown marble. The roofs are flat, and the whole is covered with ornaments, in exquisite taste, with mouldings of marble, gold, &c. The capitals of the columns are in the composite order of architecture, and richly gilded. The whole diameter of this edifice is about one hundred and sixty feet. The plane of the central circle is raised three feet above the plane of the surrounding nave, and is enclosed by a high and magnificent railing of iron, gilt

This central circle encloses the sacred rock called *El Sahhara Allah;* the principal object of attraction in the temple. It rises, from the earth, upon a mean diameter of thirty-three feet, and in form resembles the segment of a sphere; but it is unequal and rugged on its surface. The Mahometans believe that the Sah-

hara Allah is the place of all others, except El Kaaba at Mecca, whence the prayers of men are most acceptable to the divinity. They believe that all the prophets, from the creation of the world to the time of Mahomet, have come hither to pray: that even now the prophets and angels come hither in invisible troops, to make their prayers on the rock, exclusive of the ordinary guard of seventy thousand angels, who perpetually surround it, and who are relieved every day.

On the night, when, according to the tradition, the prophet Mahomet was carried away from Mecca, by the angel Gabriel, and transported, in a moment, through the air, to Jerusalem, upon the mare called El Borak, which had the head and neck of a fine woman, and a crown and wings; the prophet, after leaving El Borak at the gate of the temple, is said to have offered up his prayer upon El Sahhara. At the moment when he stood here, the rock, sensible of the happiness of bearing the holy burden, depressed itself, and becoming like soft wax, received the impression of his foot. This is now covered with a sort of cage of gilt metal wire, worked in such manner that the impression cannot be seen, on account of the darkness within; but it may be felt by the hand, through a hole made for that purpose. The believers, after having touched the impression, proceed to sanctify themselves, by passing their hand over their face and beard.

In the interior of the rock is a cave, into which there is a descent by a staircase, on the south-east side. This cave forms an irregular square of about eighteen feet, and is eight feet high in the middle. The roof is the natural irregular vault. In descending the staircase, there is, on the right, at the bottom, a little tablet of marble, bearing a name signifying *the place of Solomon*. A similar one on the left is named the *place of David*. A cavity or niche on the south-west side of the rock, is called the *place of Abraham*. A similar circular concave step at the north-west angle, is named *the place of Gabriel*; and a sort of table of stone at

the north-east angle, is called the *place of Elias.* The whole rock is surrounded by a wooden fence, about four feet high; and above this, at an elevation of five or six feet, is a canopy of red and green silk, in alternate stripes, supported by pillars.

The outside of Sahhara Allah is incrusted with different kinds of marble, to half its height. The remainder is covered with little square tiles, of different colours. The windows, of which there are four on each side of the octagon, are furnished with fine painted glass.

On the exterior of the edifice of Sahhara, at three or four paces distance towards the east, is a fine oratory. It is composed of a roof with eleven angles, and supported by eleven antique columns, formed of a reddish grey marble. In the centre of this oratory is a superb little cupola, supported by six columns in a circle. These, as well as the columns of the Sahhara, Ali Bey considers to have been remains of the ancient temple of Solomon. There is, in the oratory, a niche between two columns, where prayers are said: it is a place particularly revered, because tradition reports it to have been the *tribunal of David.* There are other small oratories and detached buildings, chiefly of circular form, some of which also contain columns that are evidently of great antiquity.

As the Sahhara has eight sides, there are eight staircases which lead to the platform of the building; and the whole platform is surrounded by a balustrade.

On the eastern side of the great court of the temple is a hall, built against the city wall. The floor is covered with several cloths of different colours. It is believed that the throne of Solomon formerly stood in this place. In different parts around are several mosques. At the exterior of the northern side of the temple is situated *El Seraia,* or the palace of the governor of Jerusalem, built against the wall of the temple, and having windows looking into the grand court.

This splendid edifice of El Haram has four towers

or minarets; one at the south-west angle of the great court, a second in the middle of the western side, another at the north-west angle, and a fourth at the north-east angle of the same court.

From Jerusalem, Dr. Clarke and his friend made an excursion to the extraordinary burial-places, about a mile north-west of the city, called the *sepulchres of the kings of Judah.* This spacious repository for the dead exhibits a series of subterraneous chambers, which extend, in different directions, so as to form a sort of labyrinth; and each chamber contains a kind of receptacles, which are not much larger than our coffins.

Bethlehem, the birth-place of Jesus Christ, being only six miles distant, the party proceeded thither. It covers the ridge of a hill, extending from east to west, along the southern side of a valley, and is a town of considerable extent. The houses are all white, and have, as is usual in this country, flat roofs; but the town was at this time almost deserted by the inhabitants, in consequence of the plague, which was raging there with fatal violence. They had fled from the contagion, and were seen stationed in tents along the sides of the adjacent hills. All the inhabitants are Christians; but they live in continual mistrust of the Mahometans.

The most conspicuous object, in Bethlehem, is a monastery, erected over the *cave of the Nativity*, on the east side of the town; and no doubt can be entertained of the accurate position of the building, with regard to the reputed spot. As Dr. Clarke was fearful of visiting it, on account of the prevalence of the plague, we shall have recourse to the description which is given by Ali Bey. He says that, in its construction, and in the strength of its walls, it resembles a fortress. The only door which serves for entrance, is so low that it is requisite to bend the body nearly double to pass in by it. The number of monks is about twenty. The Europeans are Roman Catholics;

the others are Greeks and Armenians. Ali Bey was led into a small, dark vestibule; quitting which, he entered a superb hall. The roof of this was supported by forty marble columns, having their bases and capitals of the Corinthian order. In this hall there is, on the left, a door which communicates with the ward inhabited by the Catholic monks. A second, on the right, leads to that of the Armenians; and a third to that of the Greeks. One of the Greek monks, having opened the door of his ward, Ali Bey passed through it, into another hall, at the extremity of which a staircase descended to a kind of grotto. This is the reputed birth-place of Jesus Christ. It has been converted into a chapel; and over the altar is a fine painting, of the adoration of the wise men, who are believed to have come to this very place, to offer their homage to the Saviour of mankind. It is enriched with many superb ornaments, and has a great number of crystal and silver lamps. Before the place which is represented to have been the manger, Ali Bey observed a silver lamp, in the form of a heart. This was said to enclose the heart of a devout man, whose name is engraved upon it; and who left a considerable endowment, to keep the lamp continually burning.

The manufacture of crucifixes and beads supports many of the inhabitants of Bethlehem, as well as of Jerusalem; but the former claim a kind of exclusive right to the singular privilege of marking the limbs and bodies of pilgrims with the representation of crosses and stars, by means of gunpowder.

In the immediate vicinity of Jerusalem, and near the bottom of the brook Kedron, there is a descent, by a handsome staircase, into a grotto. About half way down the staircase are the reputed *sepulchres* of Joachim and Ann; and, in a cavity on the left, is the sepulchre of Joseph, the husband of Mary. At the bottom of the staircase, on the right, is a Greek church, the sanctuary of which is said to contain the *sepulchre of the Virgin.* In every sepulchre there is

an altar, but without the least ornament. Whilst Ali Bey was here, he heard, in the church, an harmonious choir of monks, who sang, whilst the officiating priest, habited in his sacred vestments, remained in the sanctuary.

Among the places, in the neighbourhood of Jerusalem, which are accessible only to Mahometans; and which Ali Bey, in his disguise of a Mahometan, was permitted to see, were the following:

An edifice, distant somewhat more than three hundred yards south-east from the city, having the appearance of an ancient Greek church, and denominated the *sepulchre of David.* On entering this building, a passage leads, towards the left, to the sepulchre, which is enclosed by several doors and railings of iron. The monument is a species of bier, covered with fine silk stuffs, of different colours, richly embroidered.

Another place, designated the *sepulchres of Abraham* and his family, is at some distance south of Jerusalem, and near the town of *El Hhalil* or *Hebron,* about thirty miles south of Jerusalem. These sepulchres are in a temple, which was formerly a Greek church, but is now a mosque. The vestibule has two rooms: the one on the right is believed to contain the sepulchre of Abraham; and the other, on the left, that of Sarah. In the body of the church, and between two large pillars, is seen a small house, in which is the sepulchre of Isaac; and in a similar one on the left is that of his wife. Another vestibule of this temple is believed to contain the sepulchres of Jacob and his wife. And, at one extremity of the portico is a door which leads through a sort of long gallery to another room, in which is said to be the sepulchre of Joseph. This patriarch died in Egypt; but the Mahometans assert that his ashes were brought hither by the Israelites.

The sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; and those of their wives with red silk, similarly embroidered. The sultans of Constantinople fur-

nish these carpets, which are renewed from time to time. The rooms also which contain the tombs are covered with rich carpets; and the entrances to them are guarded by iron gates and wooden doors, plated with silver, and secured by bolts and padlocks of the same metal.

The Mahometans pray in all the holy places consecrated to the memory of Jesus Christ and the Virgin Mary, except at the tomb of Christ, which they do not acknowledge. They believe that Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that, in consequence of Judas having been crucified, *his* body might have been contained in this sepulchre, but not the body of Jesus Christ. It is for this reason that they do not perform any act of devotion at this monument, and that they ridicule the Christians for revering it.

A Journey from Jerusalem, through Jaffa, to Gaza.

THE distrance from Jerusalem to Jaffa is about fifty miles. This road has long been the principal route of pilgrims, yet it is, in many parts, a passage over rugged and pathless rocks It is, moreover, infested by predatory Arabs, who find a retreat in the excavations of the rocks, which, in former ages, were used as sepulchres or as dwelling-places. After several miles of irregular country, the traveller reaches the *valley of Elah*, where David first became known, by his victory over the champion of Gath. He will there see the mountains, on the one of which stood the Philistines, while, on the other, "Saul and the men of Israel were gathered together." The brook, whence David "chose him five smooth stones," has been noticed by many thirsty pilgrims; for the road leads across it. He will next pass through the town of *Ramah*, situated in the middle of an extensive plain. This, though probably

not the place which is mentioned in the gospel of St. Matthew, is a town of great antiquity; dating its origin, apparently, from the prosperous reign of Solomon. Whatever may have been its condition during succeeding ages, it is ascertained to have been a populous and thriving city at the time of the crusades; and the country around it is so fertile as to resemble a continued garden.

Joppa, now called *Jaffa*, is a small town, situated on a hill, near the shore of the Mediterranean, and surrounded with fortifications. In ancient times it was the only sea-port of Judea; and hither the wood, for Solomon's temple, was brought by sea, from Mount Lebanon, previously to its being conveyed, by land, to the Holy City. As a station for vessels, however, the harbour is so bad, that ships of burden find it necessary to anchor at the distance of a mile from the shore.

Forty miles north from Jaffa, and also on the sea-coast, are the extensive ruins of *Cæsarea*. This place, which was no named by Herod, in honour of Augustus Cæsar, rose rapidly to splendour; but it is now a mere haunt of jackals and other beasts of prey. Its ruins, however, are interesting, as well on account of their magnitude, as for covering a spot on which the great apostle, St. Paul, made his eloquent appeal in the presence of the king of Judea.

In a journey, southward, from Jaffa to Gaza, as indeed in many other parts of the Holy Land, the traveller will find, at stated distances on the road, small reservoirs filled with water, and having, at each, a pot for the use of the thirsty pilgrim. These have been constructed and supported by pious and charitable persons, but most of them are now falling to decay. Game is here very abundant. Partridges are found in large coveys, and so fat and heavy, that no other weapon than a stick is requisite to kill them. But, at the same time, the traveller meets with an immense number of lizards, serpents, vipers, scorpions, &c. The multitude of flies is such, that sometimes the camels become almost

mad; and roll themselves upon the ground and among the bushes, to get rid of them. "But (observes Ali Bey, in the account of his journey through this part of the Holy land) what shall I say of the ants? Let the reader imagine an immense ant-hill, extending over the earth, for three days' journey, and he will have some idea of what I have absolutely seen. The road is a continued ant-hill, covered with the eggs and the remains of these little animals; and upon the whole of this space are seen myriads of ants, running in all directions, to complete their daily labours."

All the villages, along this route, are situated upon heights. The houses are low, covered with thatch, and surrounded with plantations and fine kitchen-gardens. The country is hilly, and, in many parts, covered with olive-trees and plantations of tobacco. Nearly the whole district betwixt Jaffa and Gaza is beautiful. It consists of round, undulating hills, covered with a rich soil, and the richest and finest vegetation imaginable; yet there is not a single river in all the district. Scarcely a spring is to be seen; and all the water which the inhabitants have to drink, is collected in tanks and cisterns, during the rainy season.

Gaza is a considerable town, advantageously situated on an eminence, and surrounded by gardens. It is supposed to contain about five thousand inhabitants. The streets are very narrow, and the houses, most of which also have gardens, are almost all without windows. *El Seray*, or the governor's mansion, appears to be considerable; and *El Mehkemè*, or "the tribunal," which is the residence of the kadi or judge, is a vast edifice. The adjacent country abounds in a coarse kind of marble, of the finest white colour, of which all the principal edifices in Gaza are built. This town contains many mosques, the largest of which was formerly an ancient Greek church, of fine appearance: the Turks have added to it several buildings, but they are in a bad taste, and do not harmonize with the other parts of the edifice. The markets are well

supplied, and provisions are cheap. There are several shops for merchandise, but they do not present any very favourable idea of the commerce of the town. Gaza is nearly surrounded, and to a considerable extent, with gardens and olive-grounds. The inhabitants are chiefly a mixture of Arabs and Turks.

From Gaza we must return, northward, to Acre, for the purpose of accompanying Ali Bey, in a journey thence through Damascus and Aleppo to Antioch.

Fourth Day's Instruction.

THE HOLY LAND CONCLUDED.

Narrative of ALI BEY's *Journey from Acre, through Damascus and Aleppo, to Antioch and Souadia.*

FROM *Acre* Ali Bey proceeded, across the plain, to *Nazareth.* The road thence to Damascus, led him through *Cana* and *Tiberias,* to the northern coast of the *Sea of Galilee.* Here he found a khan of considerable dimensions, but in a ruinous state; and, in its vicinity, were several plantations of rice. All the adjacent country is frequented by the wandering tribes of Bedouin Arabs, who often commit depredations on caravans and other travellers.

The *river Jordan,* before it falls into the lake, is neither wide nor deep, but its current is rapid. At *Jacob's bridge,* the usual place of crossing, its width is about twenty-one yards. Its banks are covered with reeds and other aquatic plants; and there are distant mountains on each side.

North-eastward of the sea of Galilee, the country is

so barren as to present the appearance of volcanic destruction. From Jacob's bridge to the village of *Sassa*, the whole ground is covered with volcanic remains: all is black and porous. It gave Ali Bey an idea of travelling through the infernal regions. As he approached Sassa he observed many volcanic mounds and holes, or crevices, of frightful size. The latter contained water as black as ink, and almost always fetid.

On the morning of the 22d of August, he breakfasted at a khan, not very far distant from Damascus. Onward from this spot may be traced indications of the near approach to a great city; numerous towns and villages being seen on all sides. At half past eight, having ascended some hills which had bounded the horizon, he discovered an immense plain which had a range of mountains towards the north. He particularly remarked one mountain, which was somewhat insulated from the others, of pyramidal form and gigantic size; and, at its foot, he distinguished, among an infinity of gardens, the minarets of the mosques of Damascus. The plain, also, was scattered over with villages embosomed in trees and orchards.

After having taken a few minutes' repose at one of the villages, situated among the gardens of Damascus, he continued his journey, and, about noon, arrived at the city.

A description of Damascus.

The traveller, on approaching this place, believes he sees, before him, a vast camp of conical tents, each raised ten or twelve feet above the surface of the earth; but, on a nearer approach, he perceives that these apparent tents are an infinity of conical cupolas, which serve as roofs to the *houses in the suburbs* of the city. They are all smoothly covered with a coat of reddish white marl, which gives them a neat appearance.

The *houses* in the interior of the city, have generally two stories and flat roofs. They have but few win-

dows, small doors, and unadorned fronts. This appearance, joined to the silence which reigns in the streets, gives a dull aspect to the place. The *streets* are well paved, and have elevated footpaths at the sides. It has been asserted that Damascus contains four hundred thousand *inhabitants*; but this calculation is much exaggerated.

The *grand mosque* is magnificent, on account of its extent. At the outside of the entrance is a superb fountain, the water of which is thrown to the height of twenty feet; and around it is a coffee-house, which is continually crowded with the idlers of the city. In the interior of the mosque is a large court, surrounded with galleries and arches, resting on square pillars; and, in the middle of this court, is another fountain, with a grove on each side. From the court is the entrance to the principal body of the mosque, which contains three immense naves or aisles, each near four hundred feet long, composed of arches slightly pointed, resting upon large columns and pillars. In the middle of the central nave are four enormous columns, which support a magnificent cupola of stone. The remainder of the mosque is roofed with timber. On the left of this nave is a small wooden house, which is supposed to contain the sepulchre of John the Baptist: it is adorned with blinds, gilding, ornaments of gold, and arabesque paintings. A great number of iron and wooden frames, in the form of cages, are suspended from all parts of the roof of the mosque; these are destined to hold small lamps during the illumination nights. The other mosques are not worth describing.

Damascus, like other Mahometan towns, has no square or public place. The practice of leaving open spaces in the middle of cities, to ventilate and embellish them, is entirely unknown to Mahometans. The more urgent necessity, of guarding against the rays of a continually burning sun, has occasioned them, in general, to restrict the width of their streets. There are, however, some tolerably wide streets in Damascus, and

principally in the quarter where the *palace of the pasha*, or governor, is situated. This building is so completely surrounded with houses, that the large gate of entrance can alone be seen. The castle faces the pasha's palace. This fortress may serve to keep the people in awe, but it would be useless as a defence against a foreign enemy, because it is situated in the middle of the city, and has only one range of walls, a little higher than the houses which surround it.

The provisions, as well as merchandise of Damascus, are sold in shops arranged on both sides of the streets. These are abundantly furnished. Some of them are almost encumbered with merchandise; particularly the silk warehouses, which contain immense stores. In other warehouses may be found the fine cloths of India and Persia, but most of the cloths sold at Damascus are manufactured in the place. These articles are in such abundance, that there are several streets of warehouses filled with them. The *bazars* are, in general, covered with wooden virandas, which have windows open in the upper part. Next to the warehouses of silks and cottons, the shops of the saddlers are supposed to be the most numerous, and to occupy the second degree of eminence in the city. These two branches of commerce are carried on to a great extent here, because Turkey, Egypt, Africa, and Arabia, consume the silks, and the articles of leather are purchased by the Arabs, who inhabit the vast deserts, which extend as far as Bagdad and Medina, and who have no market at which they can buy in preference to Damascus.

The armorers form also one of the principal bodies of merchants in this place. They were formerly much celebrated for the manufacture of sabres; but the sabres which are now made here, are not of superior temper to those of Turkey. Soap-boilers, smiths, and shoemakers, occupy a great number of streets. A circumstance, which proves the immense commerce of this place, is the multitude of carpenters who

are employed, through the whole year, in making packing-cases for the different articles that are sold here.

The crowd which fills the bazars forms a singular contrast to the solitude of the other streets of the city. In all the bazars there are small ovens, where persons are continually employed in baking cakes and various kinds of pastry. The barber's shops, established near the bazar, are ornamented with arabesque paintings, looking-glasses, gilt inscriptions, &c. with a view to draw custom. There are also coffee-houses filled with people at all hours of the day, forming an assemblage of whites, blacks, mulattoes, and every cast of colour, nation, and religion, except Europeans. The bazars also contain baths, which have a magnificent appearance.

The *provision-markets* surpass, in abundance, the bazars. The quality of the different articles is excellent; and there is probably no country in the world supplied with better food than this. The meat is fat and delicate; the vegitables, herbs, and roots, are extremely tender; the succulent fruits are sweet, and of great size. Game of all sorts is abundant. The honey and milk are delicious; and the bread is whiter and better than that which is usually made in Europe.

Water is so abundant at Damascus, that every house has several fountains. Canals run through all the streets, and their ramification is very curious. They are furnished by two *rivers*, which, after uniting, divide into seven branches, by means of which the distribution is effected to all the quarters of the city. One of the rivers rises at the distance of eight hours' journey westward from the city, in a desert place, now called Barrada, but anciently denominated Arfana. The spring is abundant, but the water is of bad quality, and would not be drinkable if it were not mixed with that of the other river, called Frichée or Farcana, which rises near a village at some distance north of Damascus.

The different Christian communities in this place

have each a church. There are a Greek, a Maronite, a Syrian, and an Armenian church; and several convents. The Greek Catholic priests live in a singular manner. They go among the inhabitants, who provide them supper and lodging. In the morning they say mass, in the house where they have passed the night; breakfast is then served to them, and they retire, after receiving a small sum of money. It is by thus going from house to house that they are maintained.

The number of mosques and chapels is almost inconceivable; but there is nothing handsome in any of them, except in the mosque *Zekia*, which contains an hospital for sick poor. In the middle of this edifice is a superb cupola, surrounded by several smaller ones, and accompanied by two slender and lofty minarets.

The *climate* of Damascus is in general mild. It is not too cold in winter; and although the heat of summer is sometimes very great, this heat is moderated by the freshness of the waters, the shade of the trees, and the close arrangement of the houses. There are some years in which snow falls in the city, but it falls every year upon the surrounding mountains. There is seldom any rain from April to November, but rain falls regularly and moderately during the other months of the year.

The *dress of the inhabitants* of Damascus is a mixture of the costume of Arabs and Turks; and the Arab cloak, with broad stripes, is very common. The high Turkish cap is worn only by the Turks, or very rarely by the Arabs. The latter usually cover their heads with a red cap of a monstrous size, which hangs more than half a foot behind them, and covers the back of their necks. A shawl of striped muslin or silk, passing round the head, beneath the pendant part of the cap, produces a whimsical and awkward head-dress. They also wear a kind of shirt or cloak of striped black and white stuff, loaded with embroidery of different colours. The women go out, covered from head to foot with large coarse white cotton veils. They also wear enormous pantaloons. Women of all ranks wear a hand-

kerchief of transparent silk, generally yellow, with flowers painted upon it. This covers the whole of the face; and with their immense white veils, gives them the appearance of walking spectres. But many of them throw their handkerchiefs over their forehead, so that their faces are covered only by their veil, which they open and close at pleasure. The women of Damascus are generally pretty. some of them are very beautiful. They have all a fair skin, with a good colour The men have a masculine aspect, a fine colour, and are well proportioned.

Damascus is surrounded by *walls*, with towers and ditches, but these works are half in ruins, and are not in a state to withstand a regular attack. The true defence of the place consists in its gardens, which, forming a forest of trees, and a labyrinth of hedges, walls, and ditches, for more than seven leagues in circumference, would present no small impediment to a Mahometan army.

For the purpose of availing himself of the security of travelling with a caravan, which was stationed at a little distance from Damascus, and was about to proceed to Aleppo, Ali Bey mounted his horse, and left Damascus on Saturday, the 29th of August. Having proceeded, for more than an hour, through the midst of gardens, he advanced, towards the north-west, along a plain, on which were several villages; and, before the close of the day, he arrived at a khan, where he joined the caravan. It consisted of about three hundred beasts of burden, mules, horses, camels, and asses; and of a great number of travellers, men, women, and children.

On the ensuing morning the party proceeded, in a somewhat northerly direction, through a defile, over a range of mountains, and along an extensive plain. The country, in general, was barren.

[About thirty miles east of the road, and on a rising ground, near the extremity of a plain, stand the remains of the city of *Balbec*, anciently called *Heliopolis*. It

has now about five thousand inhabitants, of which a few are Christians; but they are poor, and without either trade or manufactures. The present town is encompassed by a wall; and, at its eastern extremity, are the most considerable ruins. These are chiefly the remains of a magnificent temple, the portico of which is peculiarly grand, but disfigured by two mosques built upon its ruins. Behind it a six-sided court, into which the portico leads, has been adorned with splendid buildings; but they are now in a most dilapidated state, though enough is still left to denote their ancient grandeur. The walls are adorned with pilasters, in the Corinthian order of architecture, and with niches for statues. The door-ways are finely ornamented, and the part of the building above the pilasters, is richly adorned with festoons. A colonnade which surrounded the whole has been destroyed, and the pedestals only of the columns remain. The whole court is covered with broken columns, capitals, and other parts of the buildings. A quadrangular court beyond this, has the ruins of magnificent edifices, much in the same style. Beyond these two courts stood the body of the temple; but of this there are, at present, very few remains.

At a little distance there is another temple, in a state somewhat more perfect; and not far from this a third, which has been of circular form. In the south-west part of the city is a single Doric column of considerable height. It is remarkable for having, on its top, a small basin, which has a communication with a channel cut longitudinally down the side of the column, and five or six inches deep. Tradition relates, that water was formerly conveyed from the basin through this channel; but how the basin was supplied with water, is not known.

The small part of the city which is at present inhabited, is near the circular temple, and to the south and south-west of it. Built into the city walls are many fragments of architectural ornaments, some of which have upon them the remains of Greek inscriptions.]

The caravan passed through *Homs*, a town which is said to contain from twenty-five to thirty thousand Mahometans, and about three hundred Christians. It has a great number of mosques, with high detached minarets; two Greek churches, and one Syrian church. Its bazars or markets are well supplied, and are incessantly filled with people. This place has a market for silk stuffs, and one large and several small khans. The streets are well paved, but the houses, being built of a dark-coloured stone, present a dull appearance. The walls are surrounded by a space forming innumerable burying-grounds, which indicate its great population.

The country which the caravan traversed, beyond Homs, was elevated; and the plane of it was so extensive, that, towards the east, there was an almost unbounded horizon: westward the view was terminated by the chain of Lebanon, the ascent to which commences at the distance of about two leagues and a half from the road.

[As Ali Bey accompanied a caravan which travelled in a direct line to the place of its destination, he was unable to visit the splendid ruins of *Palmyra* or *Tadmor in the Desert*. These are about a hundred miles east from Homs, and at the northern extremity of the sandy wastes of Arabia. It is probable that the sands must here have encroached upon a territory which once was fertile; but, as there is no river in its vicinity, the situation is equally surprising for a capital of such opulence as this must once have been.

Palmyra is at present approached through a narrow plain, lined, as it were, with remains of antiquity; and, by a sudden expanse of the view, the eye is presented with the remains of some of the most splendid objects that can be imagined. The temple of the sun, as it is usually denominated, is now in ruins; but the access to it is through a vast number of Corinthian columns of white marble, the grandeur and beauty of which cannot be conveyed in any written description. Superb arches,



amazing columns, a colonnade extending four thousand feet in length, and terminated by a noble mausoleum, temples, porticos, columns, and numerous architectural ornaments, all in a fine style of execution, and of the most beautiful materials, appear on every side, but so dispersed and disjointed, that it is impossible to form from them any idea of the appearance of the whole when perfect. These extraordinary ruins are strongly contrasted with the miserable huts of the Arabs, who reside among them.

Nothing but ocular proof could convince any one that a city so superb as this, formerly ten miles in circumference, could exist in the midst of what now are tracts of barren and uninhabitable sands. It is, however, certain, that Palmyra was once the capital of a great kingdom, the pride of the eastern would; and that its merchants dealt with the Romans, and with people of other nations, for the merchandises and luxuries of India and Arabia. The Asiatics, Mahometans, Christians, and Jews, believe that both this city and Balbec owe their origin to Solomon; and the ruins of both would afford ideas worthy of his power and riches; but edifices in the Grecian style of architecture, must be referred to a period posterior to the reign of this monarch. Palmyra was destroyed in the wars with the Romans, under the emperor Aurelian; and Justinian made some efforts to restore its ancient splendour, but without effect, for it dwindled, by degrees, to its present state.]

After having passed through two or three villages, the caravan arrived at a city called *Hama*, in a delightful situation, on the bank of the Orontes. Part of this city stands on an elevated plain, and the other part descends, in the form of an amphitheatre, to the river, on the opposite side of which it encloses, within its precincts, a mountain of considerable height.

Many of the houses are built of stone, but the greatest number have only their lower parts so constructed, whilst the upper parts are of brick, covered with white

marl. There are several houses in the suburbs, crowned with conical cupolas, like those in the suburbs of Damascus. The streets are, in general, narrow and irregular; but the principal streets, which form the bazars, are tolerably straight and wide, and several of them are covered over.

The bazars are numerous, and abundantly furnished with provisions and merchandise. The crowd of persons in them is sometimes immense. There are several handsome and well-frequented coffee-houses, and many mosques. Some of the private edifices are built in the European style, with large windows.

The river, over which are two bridges, is enclosed between houses and charming gardens. Its water bounds, in cascades, over numerous dikes, placed one above another, across the stream, for the purpose of directing the water upon several hydraulic wheels, which raise it, to its different destinations, by aqueducts supported upon arches; one of which appeared to be very handsome.

The population of Hama is said to be double that of Homs, and the inhabitants are chiefly Arabs.

The caravan reached *Aleppo* about three o'clock in the afternoon of the 9th of September. This city, which is called Hàleb by the Arabs, is frequented, on account of its commerce, by great numbers of Europeans, and by persons from nearly every nation. Hence it is almost as well known as an European city.

A description of Aleppo.

[Aleppo is usually considered the metropolis of Syria. Though inferior to Constantinople in magnitude, population, opulence, and splendour, it is superior to that city in the salubrity of its atmosphere, the solidity and elegance of its private buildings, and in the neatness and convenience of its streets. In commercial advantages it has, of late, much declined; but it still maintains a considerable trade. It is encompassed,

at the distance of a few miles, by a circle of hills, which, in general, are rocky, scantily provided with springs, and totally destitute of trees, but which afford good pasture for sheep and goats.

Including its suburbs, Aleppo occupies eight small hills, the intermediate valleys, and a considerable extent of flat ground; comprehending, in the whole, a circuit of about seven miles; but the city itself is not more than three miles and a half in circuit. It is surrounded by a *wall*, now nearly in ruins, and has nine *gates*. One of the northern gates is believed to have been the residence of the prophet Elijah; and lamps are kept continually burning in it, in commemoration of him. The *castle*, which stands on a hill, near the north-east corner of the city, is encompassed by a broad and deep ditch. The mosques, minarets, and numerous cupolas, form a splendid spectacle; and the flat roofs of the houses, on the sides of the hills, present a succession of terraces, interspersed with cypress and poplar-trees.

Aleppo is, for the most part, a well-built city. The *streets* are well paved, and broader and better arranged than those of most eastern cities. They are remarkably clean, and have a commodious foot-way on each side, raised about six inches. The mosques are numerous, and seven or eight of them are magnificent. The *khans* or caravanseras are large, and well adapted to the accommodation of caravans and travellers. The *bazars* are lofty stone edifices, arranged in the form of long galleries, and arched above, or roofed with wood. Those streets which contain shops for the necessaries of life, are also called bazars: they are defended from the heat of the sun, by mats spread on wooden rafters, which project from each side. The bazars are shut at sun-set, and are guarded by watchmen, each furnished with a pole and a lamp; and there are gates and watchmen to all the principal streets, by which they are secured from nocturnal brawls and depredations. The *hummums, or public baths,* do not contribute much to the

embellishment of the city, for their fronts are very simple; but the coffee-houses, which are spacious and handsome, attract the notice of strangers. They are gaudily painted, and are furnished with matted platforms and benches. Those of the better sort have each a fountain in the middle, and a gallery for musicians.

The *palace of the pasha* is near the castle, and is an ancient and extensive building, surrounded by a strong and lofty wall. The principal part of it contains the apartments of the pasha, his harem, household, and pages. The roofs of nearly all the *houses* are flat; and are plastered with a composition of mortar, tar, ashes, and sand, which, in time, becomes very hard. These flat roofs or terraces are separated by party-walls; and, during the summer, most of the inhabitants sleep on them.

The *fuel* used here is wood and charcoal; and that employed in heating the baths, consists chiefly of the dried dung of animals. The latter, both in the drying and burning, is very offensive. Aleppo is supplied with water by means of an aqueduct, from two springs about eight miles distant.

There is only one public *burying-ground* within the walls; but, on the outside of the walls, the cemeteries are of great extent, and the white tombs and gravestones are visible to a considerable distance. The *gardens*, in the vicinity of the city, are very extensive, and being well watered, by canals running through them, or by means of machinery, they supply an abundance of excellent fruit and vegetables, particularly olives, grapes, pomegranates, mulberries, and pistachio-nuts; and they contribute both to the health and amusement of the inhabitants.

The heat is here sometimes almost insupportable. The spring commences in February. Early in May the corn begins to appear yellow; and in a few weeks it is reaped. After this the face of the country has a barren and desolate appearance. The trees, however, retain their leaves till the beginning of December, and

no persons have fires till nearly the middle of that month. The most rigorous part of winter commences about this time, and lasts forty days; but, though there is almost always frost, many years pass without snow. Earthquakes are of frequent occurrence, but they are generally so slight as to do no injury.

The number of *inhabitants* is supposed to be about two hundred and thirty-five thousand, of which two hundred thousand are Turks, thirty-thousand are Christians, and five thousand are Jews. The *language* usually spoken by the natives is the vulgar Arabic. In stature the people are, in general, somewhat slender; but they are neither vigorous nor active. Their complexion is fair, and their eyes are, for the most part, black: their hair is black, or of a dark chesnut colour; and they dress in the eastern style.

The *Europeans*, or *Franks*, as they are called, who reside at Aleppo, consist chiefly of Englishmen, Frenchmen, Venetians, Dutchmen, Italians, or Germans. They live near each other, and have doors of communication on the terraces of their houses; and can make an extensive circuit without descending into the streets. The English factory consists of a consul and ten merchants; a chaplain, chancellor, physician, and an officer who walks before the consul, carrying a staff tipped with silver, and takes care of all letters and dispatches.

The chief commodities produced or manufactured in the place and neighbourhood, are dried fruits of various kinds, copper, silk stuffs, and coarse cloths. The foreign commodities which constitute the commerce of Aleppo, are the merchandise of India, such as shawls and muslins; European productions, cochineal, indigo, sugar, and coffee.]

On Saturday, the 26th of September, Ali Bey quitted this city, accompanied by a few servants and an escort of five fusileers. The latter he took only to a little distance, as a guard against the Bedouins and other robbers which infest most of the roads in the

vicinity of *Aleppo.* Directing his course towards the north-west, he passed through a desert country, wholly composed of calcareous rock. Beyond this was a large and fine plain, studded with numerous villages. In all these were to be seen the remains of ancient edifices. At almost every shop he beheld fragments of cornices, columns, and other architectural ornaments. This plain was succeeded by a rugged and mountainous district, containing the *Lake of Antioch,* the waters of which discharge themselves into the river *Orontes.* Ali Bey followed the banks of the Orontes, and, not long afterwards, entered the southern gate of *Antioch.*

[This city was, anciently, the residence of the monarchs of Syria, and, from its size and magnificence, was termed the Queen of the East. Its population, at one time, is said to have amounted to nearly half a million of persons. It was the customary residence of the Roman governors of Syria; and was the place where the emperors usually assembled their armies, in their wars against the Persians.

Modern Antioch, which contains not more than fifteen thousand Mahometans and three thousand Christians, occupies but a small part of the ancient city. Of that city a vast line of walls still exists. These are more than half a league in diameter, and encompass several considerable eminences. They are of stone, half-ruined; and have towers at unequal distances. Along the heights towards the south-east they are in the best state; and are about forty feet high, and six or seven feet in thickness. The space between the walls and the modern town is occupied by an extensive range of plantations, of mulberry, apricot, olive, and pomgranate-trees. Many of the rocks which are contained in them, are full of catacombs; and in one place there is an aqueduct of three arches, hewn out of the solid rock.

The houses of the modern town are small, but neatly built of stone, and tiled. They, in general, consist of

two stories, with a square in the centre; and are lighted by small arched windows. The streets are narrow, but have elevated foot-pavements at the sides. In various parts of the town and neighbourhood are the remains of churches and aqueducts, but none of them appear to be deserving of attention.

The inhabitants of this place are chiefly employed in the production and manufacture of silk, which yields them a considerable profit.]

From Antioch, Ali Bey proceeded, in a westerly direction, to *Swedia* or *Souvadia*, a miserable hamlet on the bank of the Orontes, and about a mile and a half from the sea. It takes its name from the ancient city of *Seleucia;* but, at present, it consists only of a small house belonging to the Aga or governor, and four or five hovels which are used as storehouses for merchandise. It was anciently enclosed by walls of great strength and extent, and adorned with temples and other sumptuous edifices; but of these scarcely a wreck is now to be seen. At Souvadia Ali Bey embarked in a vessel for Asia Minor, which country will now demand our attention.

Fifth Day's Instruction.

ASIA MINOR.

Narrative of a Journey from Scutaria, on the Straits of Constantinople, to Scanderoon; and thence, through Iconium and Antioch, to Constantinople. From the Travels of Captain JOHN MACDONALD KINNEIR.

CAPTAIN KINNEIR, an officer in the service of the English East India Company, left Constantinople on

the 2d of September, 1813, and crossed the Bosphorus, for the purpose of exploring some of the most important parts of Asia Minor. He landed near *Scutari;* and, accompanied by one servant, and a Tatar or official messenger of the Turkish government, he proceeded thence to *Gebsa,* the ancient *Lybissa.* This is a small and dirty town, chiefly remarkable for a tumulus, or hillock, supposed to have been the tomb of Annibal, who here swallowed poison, to free himself from the persecutions of the Romans. The next day he traversed a wooded valley, and on the day following, gained the summit of a chain of mountains which border the *Lake Ascanius.* This lake appeared to be shaded by forests and mountains, on all sides except towards the east, where a plain, eight or ten miles in breadth, extended, along the foot of the hills, to the town of Nice, at its south-eastern extremity.

Nice was a city of considerable importance in the time of Trajan; for Pliny the younger, when prætor of Bithynia, mentions its theatre and gymnasium, or edifice adapted for the practice of feats of strength and agility. It subsequently became an apostolic see, and is famous for two councils which were held here; the first under Constantine, A. D. 325, and the last in the reign of Irene, 787.

Being desirous of examining the place, Captain Kinnier was first conducted to the Greek church; a small and ancient building, ornamented with a pavement, in mosaic, of different coloured marbles; and with three figures upon the wall, executed in mosaic, with small pieces of gilded glass. It contained a beautiful sarcophagus or coffin, of white marble; and there were some Greek inscriptions and figures. From this building he was led across some tobacco-fields, to the ruin of a palace or amphitheatre, situated on an eminence, and commanding a fine view of the lake. A small part of the wall, and nearly the whole foundation, were left, and had the firmness and consistency of rock. There were twelve subterraneous apartments or vaults, which had,

probably, been intended for the reception of the wild beasts that had been exhibited: they were connected with each other by narrow apertures, each about two feet and a half in width. Near that part of the wall which runs parallel with the lake, Captain Kinneir ascended a lofty tower, which commanded a view of the whole city. The walls are about four miles in circuit, and twenty-five feet high; and nearly the whole area within them is covered with gardens of pomegranate-trees, and fields of tobacco. The present town consists of about one hundred wretched hovels, built of timber and mud. He was subsequently conducted to several mosques, embellished with columns of marble and granite; the remains of other buildings, the sites of which are marked by vast and shapeless heaps of rubbish, scattered over the surface of the ground. Close to one of the gates is an ancient aqueduct, which still supplies the town with water from the mountains. Nice contains many ancient monuments; and, were it under a liberal government, the beauties and advantages of its situation would render it a flourishing and elegant town.

Immediately on quitting this place, Captain Kinneir entered a narrow and uncultivated valley, through which he continued to travel for about ten miles. Beyond the village of *Khoristan*, the road extended, over a range of mountains, into a valley, and thence, upon an ancient Roman road, about twenty feet wide, constructed of large flag-stones. The country, for many miles, was mountainous; but in some of the valleys, the gardens of peach, apricot, walnut, plum, and pear-trees were loaded with fruit.

At *Sugat*, a small town on the banks of the *Sangar*, and famous as having been the residence of Othman, the founder of the Turkish empire, Captain Kinneir hired a dirty and unfurnished apartment, but could procure no refreshment; therefore, hungry as he was, he was obliged to go to rest without his supper. He had provided himself, at Constantinople, with a small car-

pet, a pillow, and a counterpane, so that he was always independent, with regard to sleeping; and he never used the beds or cushions of the natives, which invariably abound with vermin. On all occasions, he also carefully avoided the post-houses, where, he says, the traveller is shown into a filthy coffee-room, divided into small boxes, separated by railings, and frequented by all the rabble of the place. In Sugat, the houses are built of timber and mud, and are, in general, two stories high, with projecting verandas, and roofed with red tiles.

From this place he continued his route, through a varied country of mountains, valleys, and plains; many parts of which had anciently been covered with towns and villages; and he saw, scattered about, many interesting remains of antiquity.

In the evening of the 19th of September he suddenly beheld the city of *Angora*, distant about twelve miles. It seemed to crown the summits of a succession of small hills; and its glittering minarets and battlements, being beautifully tinged by the rays of the setting sun, relieved the hitherto bleak uniformity of the scenery; but the night closed fast, and it was past nine o'clock, before he reached the house of the English consul, to whom he had letters of introduction.

Angora is situated on several small hills, encircled by a range of mountains towards the north and east. The castle occupies the summit of a lofty rock, but is now in a ruinous condition. The city walls are also in a mouldering state. The houses are principally built of brick and wood, and are, in general, two stories high, with projecting verandas. The inhabitants are about twenty thousand in number, of which one third are said to be Armenians of the Catholic persuasion. The trade of Angora is principally in the hands of the Armenians, who import cloth and colonial produce from Smyrna, and make their returns in a fine kind of camlet of different colours, manufactured from the silky hair of a goat which is peculiar to this province.

Until his arrival at Angora, Captain Kinneir had continued his European dress. Here, however, he resolved to change it for a Turkish habit, as the latter is considered absolutely necessary to the safety and convenience of European travellers, through the different governments of Turkey.

Equipped in his Turkish attire, he accompanied the consul on a visit to one of the most wealthy Armenian merchants in the place. They entered, through a small arched door, into a square court which had a fountain in the centre. This court was surrounded by apartments and balconies, and had a flight of steps in one corner, which led to the top of the house, where it is customary to sit after sun-set. An old woman and four young ladies were here reclining on velvet cushions, each employed in spinning, with a distaff, the fleece of the Angora goat. At the entrance of the visitors, the old lady ordered one of her daughters to prepare coffee and sweetmeats, which she immediately did; and she shortly afterwards served them up to the guests.

In his examination of the city, Captain Kinneir was conducted to the remains of what has been considered a temple of Augustus, built of white marble, and altogether an interesting edifice. He copied here a Greek inscription, which occupied him seven days. The castle is a building which apparently owes its origin to the Turks. At the top of the rock, on which it stands, are the statues of two lions in white marble; one of them as large as life, and the other of colossal size. An adjoining mosque abounds with beautiful columns; and, in one part of the wall, Captain Kinneir observed ten pedestals of pillars arranged in order; and, in several other parts of the place, he remarked many important remains of antiquity.

The next town of importance at which he stopped was *Ooscat*, the residence of Chapwan Oglu; at this time the most powerful chief in Asia Minor, and, in every respect, independent of the Grand Seignior. Be-

ing a man of great talent and enlightened understanding, all his schemes and enterprizes had been attended with success, and, in the course of a few years, he had established his independence, and had greatly increased his territories. These he had improved, by encouraging agriculture and carefully avoiding such oppressive measures as have scattered desolation and ruin throughout the other Asiatic provinces of Turkey. Captain Kinneir was introduced to this chief, and was received by him, with politeness and dignity, in a magnificent apartment, surrounded with sophas of crimson velvet, fringed with gold, and opening into a garden of orange-trees ornamented with a marble basin and a fountain. His countenance was benevolent, and his beard was white as snow. On being informed that his guest intended to visit Cæsarea and Tarsus, he replied that, as the road was, in many places, infested by banditti, he would send with him a guard, and give him letters to the governors of the different districts through which he should pass.

In his rambles, one morning, through the streets of Yosgat, our traveller met the prince's youngest son, who was going a hunting, accompanied by about twenty horsemen. He was a remarkably handsome youth, about sixteen years of age, richly dressed, and mounted on a white courser, magnificently caparisoned, with housings of crimson velvet, embossed with gold. His [illegible] was borne by a page; in his right hand he held a [illegible], and he was followed by several couples of greyhounds. In the evening, Chapwan Oglu himself took a drive in his state coach, a massy but superb machine, drawn by six piebald horses.

The palace is a very extensive building, divided into suites of apartments, long galleries, and different courts and gardens, all of which are surrounded by high walls. It is built of brick and wood, and is only two stories high, but covers an immense area in the centre of the town. The apartments of the prince and his sons were painted and gilded, and richly fur-

nished. There were four state chambers, one at each corner of a long and handsome gallery, lighted by large windows. The apartments of the haram, Captain Kinneir was not, of course, permitted to enter; but these were stated to surpass, in splendour and magnificence, the rooms which he had seen. They were said to be filled with beautiful Georgian slaves; and food for three hundred people was daily prepared in the kitchen.

Ooscat is situated in a valley, surrounded by naked and barren hills, and is said to contain sixteen thousand inhabitants, of which the greatest number are Turks; and the remainder Greeks, Armenians, and Jews. The houses, though small, are neatly constructed of brick and wood, painted like those at Constantinople. The palace occupies a large space in the centre of the town; and a handsome mosque has lately been erected of hewn stone. The defences consist of a slight wall, built of sun-dried bricks and mud; and, in certain open spots, large wooden granaries have been erected, to receive the contributions of the neighbouring provinces.

Captain Kinneir remained four days at Ooscat, and had no reason to complain of a want of hospitality. He was treated with peculiar attention; and, on the day of his departure, the prince not only gave him the letters he had promised, but also appointed a confidential person to accompany him as far as Cæsarea.

He recommenced his journey at nine o'clock in the morning of the 20th. The country, through which he passed, was hilly, without wood; but, in some places, was tolerably well cultivated, and the sides of the hills were covered with flocks and herds.

About sun-set of the 22d he entered *Cæsarea*, now called *Kaisarieh*, and, having letters of introduction to the Greek bishop, resident there, he was conducted to the convent, where he was comfortably lodged.

This city, the capital of Cappadocia, took its name from Tiberius Cæsar, by whom the province was an-

nexed to the Roman empire. For some time it was the royal seat of the kings of Cappadocia; and it continued to increase, in wealth and splendour, after it was possessed by the Romans. It had an amphitheatre and many temples; and, in its most flourishing state, is said to have contained four hundred thousand inhabitants.

It stands on the south side of a fertile plain, of great length, and at the foot of a stupendous mountain. Its area is inconsiderable; and the houses, though built of stone, are mean in their external appearance. It is the resort of merchants from all parts of Asia Minor and Syria, who come hither to purchase cotton, which is cultivated, in great quantities, in its vicinity. The inhabitants are now about twenty-five thousand in number, of which fifteen hundred are Armenians, three hundred Greeks, and a hundred and fifty Jews.

Although there are considerable remains of the ancient city, these consist chiefly of mouldering rubbish. Captain Kinneir looked, in vain, for any monument of refinement or elegance. There were no columns, no sculptured marble, nor even a single Greek or Latin inscription.

Nothing could exceed the filth and stench of the streets. They were literally blocked up by dunghills; and no care seemed to be taken to remove dead horses, dogs, and cats, or the offals of animals butchered in the market. The quantity of vegetables exposed for sale in the bazar was quite extraordinary; but no part of Asia Minor can surpass the vicinity of Cæsarea, for the quality and variety of its fruits. The climate is healthy, and the adjacent country abounds in cattle and forage.

The plain of Cæsarea is watered by a river called the *Karasa*, or Black Water. Towards the south, *Mount Argish* rises, in a peak, from the plain; and, even at this season, when the whole surrounding country was parched with drought, this mountain, half

way downward from its summit, was enveloped in the snows of perpetual winter.

Captain Kinneir remained five days at Cæsarea; and, during that time, collected several valuable medals, but they were afterwards taken from him by the Arabs. On the 28th he departed, and proceeded, in a south-westerly direction, through the province of *Cilicia* to Tarsus.

On the mountains, the climate had been mild and pleasant; and even so cold, as at night, to render fires absolutely necessary; but the weather sensibly became hotter as he advanced into the plains; and particularly when he halted on the banks of *Cydnus*, about half a mile from Tarsus. This river was here about forty yards wide; and the water, which was clear and limpid, flowed, with a gentle current and a winding course towards the south. He crossed it, at a stone bridge of three arches; and, after having traversed about half a mile, in the midst of gardens, he entered the burying-ground, by an old gate, and then passed into a mean and dirty suburb. He afterwards passed through a succession of filthy streets, so narrow that two horsemen could hardly ride abreast, to the palace of the Mutesellim, or chief magistrate, who gave him a billet on an Armenian merchant. This person desired him to take possession of his public room; for, in all the houses of respectable people, in this part of the world, there is an outer chamber or hall, unconnected with the interior of the dwelling. These apartments are, in general, of oblong form, with painted walls; their floors are covered with fine Turkey carpets, and they are surrounded with sofas and cushions, raised about eighteen inches from the floor. Such persons as can afford it, send to Constantinople for glass; but the poorer classes are contented with paper, or, if near the sea, with transparent oyster-shells. This merchant was peculiarly hospitable; and kept an excellent table for the captain and his followers, during the whole time they remained in his house.

Tarsus was once a large and wealthy city, the capital of Cilicia. It was visited by Alexander the Great, who was nearly killed by bathing in the Cydnus. Julius Cæsar spent some days here, during his expedition against Pharnaces; and here it was that Marc Anthony had his first interview with Cleopatra. Since the fall of the Roman empire, however, it has been so often taken and sacked, that scarcely a vestige of its former magnificence remains.

Captain Kinneir passed a week here, and employed most of his time in wandering about the town and its environs, in the hope of finding something worthy of attention; but he could not discover a single inscription, nor any monument either of beauty or art. The city stands on the bank of the Cydnus, and in a fertile plain. The houses are separated from each other by gardens and orchards. They seldom exceed one story in height, are flat roofed, and are, in general, constructed of stone, to furnish which the more ancient edifices have been levelled with the ground. There are here a castle and the remains of a wall and gates; two public baths, several mosques, and handsome caravanseras; and a church, said to have been founded by St. Paul, who was a native of Tarsus. This church is very small, but some parts of it bear the appearance of great antiquity; and in the burying-ground, by which it is surrounded, stands a tree, planted, according to tradition, by the apostle's own hand. The land in the vicinity of Tarsus is exceedingly fertile; and yields a great abundance of wheat, barley, sesame, and cotton. Much of this is exported to Malta, and thence sent to different countries of Europe. Copper from Maden, and gall-nuts from the mountains, are also articles of export. The port, whence these articles are shipped, is between seven or eight miles from the town.

On leaving Tarsus, Captain Kinneir passed through a luxuriant plain, bounded, on three sides, by Mount Tarsus, and on the fourth by the sea. It was, at this

time, covered with fields of cotton, and contained several Greek villages, which were distinguishable, at a great distance, by the gardens and vineyards that surrounded them. His course lay in an easterly direction, and at a little distance from the sea; and, passing round an extensive bay, he reached *Scanderoon* on the 11th of November.

This place, which, a few years ago, was the emporium of a considerable trade, has now dwindled into a mere fishing-town, containing about ninety families, of which sixty are Greeks, and thirty Turks. It is situated on a projecting point of land, forming a bay, protected from the south and east winds by the mountains; but, being near an extensive morass, its climate, during the summer, is very unhealthy.

From Scanderoon Captain Kinneir went to *Souvadia*, whence he proceeded to Latakia and the island of Cyprus. He again reached the coast of Asia Minor, on the 25th of January, 1814; and travelled to *Kalendri*, a miserable village, consisting of four or five wretched huts, and a large magazine or store-house, which, at this time, was occupied by Armenian merchants, who were waiting an opportunity to pass into Cyprus. There are yet left some remains of the ancient *Celendris;* particularly the shattered walls of a castle, and several small arched buildings of great antiquity, each enclosing a sarcophagus or stone coffin. About the middle of the town stands a small pavilion, apparently very ancient, and entered by four arches: it is built of stone, and rises in a conical form.

Having hired horses for himself and a servant, he set out from Kelendri, accompanied by two Turkoman guides on foot, towards Karaman. The country was mountainous, and, in many places, extremely romantic and beautiful. The district between Kelendri and Caraman may, with propriety, be denominated an immense forest of oak, beech, juniper, and fir-trees. It is inhabited by a few straggling tribes of Turkomans, who breed camels, horses, and black cattle. The roads are

bad, and the country, in every respect, is difficult of access.

Karaman was formerly a large and important town. It is situated in a spacious valley, connected with the vast plain of Iconium. Like most of the plains of Phrygia, not a tree nor even a shrub is any where perceptible, over an immense expanse of ground as level as the sea, in some parts fertile, and in others impregnated with nitre. A very small portion of it is cultivated or inhabited; and even the roads are impassable without a guard. Thieves and assassins are known to quit the towns in the night, for the purpose of robbing caravans and travellers.

This town now covers, with its squares and gardens, a large space of ground. The houses are mean, and built of mud and of sun-burnt bricks. Its population is said to consist of about three thousand families: and it has an extensive manufactory of a kind of blue cotton cloth, which is worn by the lower class of inhabitants.

On the plain, as Captain Kinneir proceeded towards Konieh or Iconium, he saw a great number of Yoorooks, who are leaders of horses, and whose tents were pitched on small conical hills, which seemed to preserve a perpetual verdure, whilst the remaining part of the country was parched with drought.

From a considerable distance the gardens and minarets of *Iconium*, now called *Konieh*, were visible; and, on entering the place, Captain Kinneir was conducted, through a suburb of mud hovels, about a mile in length, to the palace of the mutesellem or governor, a large, straggling, and ruinous building, at the east end of the city.

This town, the capital of *Lycaonia*, is mentioned by several of the ancient historians; and, in the Acts of the Apostles, is stated to have been visited by St. Paul. The modern city, which contains about thirty thousand inhabitants, has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but most of them are crumbling into ruins. There are twelve large, and more than a

hundred small mosques. The madresses or colleges, are also numerous, but the only one now inhabited is a large modern edifice, called the Capan Madressa. Several of the gates of these old colleges are of singular beauty, being formed entirely of marble, and adorned with a profusion of ornament. The houses of the inhabitants consist of a mixture of small huts, built of sun-dried bricks; and of wretched hovels thatched with reeds.

Towards the east and south the city extends over the plain, far beyond the walls, which are about two miles in circuit. Mountains covered with snow rise on every side, except towards the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye. The walls seem to have been built from the ruins of more ancient edifices, as broken columns, capitals, pedestals, bas-reliefs, and other pieces of sculptures, have contributed towards its construction. They have eight gates of square form, and several towers, each embellished with Arabic inscriptions. In the middle of the town is a small eminence, about three quarters of a mile in circuit; which appears to have been fortified, and was, probably, the site of the castle. Iconium contains four public baths, two Christian churches, and seven khans; but it has little or no trade, and the greatest portion of the adjacent territory is permitted to lie waste. The climate, however, is healthy, and the soil is sufficiently fertile to produce an abundance of corn.

On the morning of the 12th of February, Captain Kinneir set out for Ladik, about thirty miles distant. The first part of his journey lay through a plain, along the base of a range of mountains which skirt it on the west; and afterwards through a naked, hilly, and uninhabited country.

Ladik, the ancient *Laodicea Combusta*, is now a mud town, containing only four or five hundred inhabitants. It is situated at the foot of a range of hills, and in a small valley, which opens, towards the north, into an

immense plain. There are no vestiges of old Laodicea, except some fragments of marble columns, and a few capitals and pedestals, which the Turks have converted into tomb-stones.

From this place he proceeded, over a hilly and irregular country, to *Ak Shehr*, anciently called *Antioch in Pisidia;* situated at the foot of a lofty range of mountains, which constitute the boundary between Phrygia, Isauria, and Pisidia. Innumerable torrents rush, from the mountains, through the streets; and a cold wind blows here, almost continually, during the winter. The town is said to contain fifteen hundred houses, and there are many beautiful gardens in its vicinity; but its principal ornaments are a handsome mosque and college.

The next town of importance visited by Captain Kinneir was *Kara Hissar;* which was a station of considerable importance, before the fall of the Greek empire. It has a strong citadel. The houses are tolerably well built, but the streets are narrow, and, in many places, very steep. It contains twelve large, and a great number of small mosques; five baths, six khans, and two Armenian chapels. Kara Hissar is celebrated for its manufacture of black felt; and for a vast quantity of opium, which is grown and prepared in its vicinity.

Whilst he was at this place, Captain Kinneir experienced so violent an attack of fever, that he resolved to hasten, without delay, to Constantinople. With this intention he set out, on the 23d, for *Kutaiah,* which he reached in about five days. This city stands partly at the foot, and partly up the sides of a cluster of mountains, on one of which are the ruins of a castle. The houses are large, and well furnished; and the streets are steep, but contain many handsome fountains of water, brought, by subterraneous aqueducts, from the adjacent hills. Kutaiah has thirty public baths, fifty mosques, twenty of which have lofty minarets, four Armenian and one Greek church, and twenty khans.

About five miles beyond Kutaiah, and at the western

extremity of the valley in which it is situated, he crossed a small river which flowed towards the east, and, from the opposite bank, began to ascend the hills. He continued his ascent for several miles, and the weather gradually became colder as he approached *Mount Olympus*, the snowy summit of which rose in front, immersed in dark clouds of mist.

There had been a heavy fall of snow during the whole morning of the 4th of March, and it was not without great difficulty that he reached a village called *Turba*, one of five wooden hamlets, situated in a valley, and on the bank of a small river, at the foot of the defiles of Olympus. The inhabitants of these hamlets are exempted from every kind of tribute, on condition that they protect and act as guides to travellers passing the mountains. They are held accountable that no person shall perish in the snow, and they have a species of blood-hound, which discovers, by the scent, any traveller who has lost his way. They detained Captain Kinneir two days, on account of the depth of the snow; but, as several other travellers had collected together, he resolved, on the third day, to attempt the passage of the mountain. He hired about twenty of the villagers, each armed with a long pole, to go forward and trace out the road, for the snow lay so deep upon the ground, that no path was discernible, and the mountains were full of hollows and deep ravines. With this assistance he passed, in safety, over the steeps, and, after great exertion, and much danger, reached the verdant plain of Bursa, which, contrasted with the cliffs and snowy summit of Olympus, glittering through the woods, presented a prospect at once picturesque and impressive. In rural beauty, indeed, as well as in magnificence of scenery, diversified with fruitful fields and delightful solitudes, the environs of this city are not, in many places, equalled, and cannot be surpassed.

Bursa, or *Prusa* as it was anciently denominated, was founded by Prusias, king of Bithynia, the friend and protector of Hannibal; and was long the capital of

the kings of Bithynia. It is situated near the foot of Mount Olympus, at the south-western extremity of a beautiful plain or valley, about twenty miles in length, and varying from three to five miles in breadth. The houses occupy the side of the mountain, and command a fine view of the plain beneath. They are built, principally, of wood, on the model of those at Constantinople, and many of them have glass windows. The streets are, in some places, so narrow that a person might leap from one house to the other. Bursa is, on the whole, one of the most populous and flourishing cities within the Turkish empire. The castle stands on a perpendicular rock near the centre of the town, and its walls are of great solidity. The chief ornaments of the place are its mosques, said to amount to no fewer than three hundred and sixty-five, great and small. The baths and mineral springs are celebrated over the whole Turkish empire: the former are handsome structures, containing many different apartments, and supplied by hot as well as cold springs. The bezestein and bazars are extensive, and filled with silk and cotton stuffs. The khans and colleges are numerous and respectable; and the population, amounting to forty thousand persons, is composed of Turks, Jews, Armenians, and Greeks, who have each their respective places of worship.

Captain Kinneir set out from Bursa, on the morning of the 9th, and, directing his course towards the north-west, not long afterwards reached the town of *Modania*. This is an ancient and dirty place, built chiefly of wood, and situated on the shore of a gulf of the same name. Here he hired a Turkish vessel, and embarked in it for *Constantinople*.

Our next excursion will be through some of the important places on the western side of Asia Minor: and we shall adopt, as our guide, the travels of Mr. Dallaway, who, some years ago, was chaplain and physician to the British embassy at Constantinople.

Sixth Day's Instruction.

ASIA MINOR CONTINUED.

Narrative of an Excursion along the Western side of Asia Minor. By the REV. JAMES DALLAWAY, M. B. F. S. A.

HAVING embarked at Constantinople in a small Turkish vessel, Mr. Dallaway shortly afterwards entered the *Gulf of Ismid* or *Nicomedia.* There are many bold rocks above the surface, and the shores are abrupt to the water's edge. This gulf resembles a bold lake, stretching, in an oblong direction, more than thirty miles; and contracting, gradually, to a point, upon which stands the city of Nicomedia. On the left is *Lybissa,* celebrated for containing the tomb of Hannibal.

Nicomedia was a city which flourished chiefly under the emperors, after Bithynia became a province of Rome; but its splendour was imperfect till Dioclesian determined that it should rival Rome. By his bounty and taste it soon became peculiarly magnificent; and inferior only to Rome, Alexandria, and Antioch, in extent and population.

In the year 303, when he commanded the persecution of the Christians, the great church, which towered above the palace, on an eminence, in the most beautiful and populous part of the city, was, in a few hours, levelled with the ground.

The palace contained the court of several of the emperors, and was their chief residence. It was the scene of those cruelties, and of that infamous luxury, which disgraced the government of Maximinius and Licinius; of the baptism of Constantine, and his death. Here it was, that Julien was educated under Eusebius, and,

at twenty years of age, read the gospel publicly in the church.

Modern *Ismid* is of considerable extent: it rises, from the shore, in a triangular form, almost to the summit of the hill, where the ancient acropolis or citadel is still marked by walls and fallen towers. Upon an easy terrace rises what is called the Eski-serai, the palace, probably, which was built by Dioclesian. Many broken columns of marble and porphyry lie scattered amidst a luxuriant grove of cypress.

About two miles beyond Nicomedia, Mr. Dallaway halted, for some minutes, at the head of the gulf, which was there seen to expand itself into a vast sheet of water, environed by hills. A spot, exhibiting a more sublime combination of mountain scenery, wood, and water, can scarcely be found. On the right the town of Nicomedia or Ismid was seen stretching, with its handsome mosque, along the shore, and covering the swelling bank above it; and, on the left, was the chain of Bithynian mountains, partly enveloped in clouds. Behind was a spacious plain, where, during the Roman government, many legions had been encamped.

At some distance south of Nicomedia, Mr. Dallaway approached the massive walls of the ancient *Nicæa*. These have many towers, some of which form an imperfect square, open on the inside. Three triumphal gates have been incorporated into them.

Prior to the reign of Trajan, Nicæa had attained a considerable degree of magnificence. We learn, from Pliny, that a theatre, or gymnasium, had, in his time, been begun at a great expence; but that it was incomplete, and would require the emperor's assistance to finish it. After Constantine had embraced Christianity, Nicæa became the apostolic see. That its walls alone exist, of all the splendid edifices of its first masters, strongly excites the idea of desolation. Modern *Isnik* is a wretched village of long lanes and mud walls, with ruins of Greek churches, and even of mosques and baths of Turkish architecture, embosomed in groves of

cypress-trees. The great mosque, with its adjoining buildings, exhibits a vast ruin in the centre of an area, now interspersed with plantations of tobacco and melons. Mr. Dallaway observed, in different parts, many interesting fragments of ancient sculpture, and some remains of Greek inscriptions.

Pursuing his journey from this place, and having gained the highest point of an adjacent mountain, sublime scenery was displayed in every distance, and the steeps were covered with shrubs of dark verdure, so compact as to have the richness of velvet, with bold craigs of grey granite, in contrast. The *Lake Ascanius*, about nine miles in length, appeared beneath him.

The road now extended through a wide and sterile plain, encompassed by mountains; and near the foot of *Mount Olympus*, Mr. Dallaway entered the city of *Prusa* or *Bursa*, which has already been described. He thence passed over Mount Olympus to *Apollonia*. This, though now a miserable village, was once a place of great importance. It is pleasantly situated on a rocky peninsula of the *Lake of Apollonia*, an irregular expanse of water, from fifteen to twenty miles in circuit, but contains very few remains of antiquity.

Mr. Dallaway had entered the province of *Mysia*; and he proceeded, in a south-westerly direction, over a barren and unrelieved expanse of plain, towards Magnesia. At some distance on the right of the road, lay *Pergamus*, which is endeared to classic minds, as the place where literature was preserved, by writing, from the uncertainty and fluctuation of oral tradition, and was committed to less perishable records; and where such encouragement was extended to the fine arts, that it became the repository of all that was excellent in them.

The origin of this city is referred, by tradition, to Pergamus, the son of Pyrrhus, who gave to it his own name. About the same time Esculapius, the founder of the medical science, passed over from Epidaurus, in Peloponnesus, with a second colony of Greeks, who be-

came more famous than their predecessors. A temple erected to Æsculapius, remained in splendour until after the establishment of Christianity.

It does not appear that, prior to the time of Lysimachus, Pergamus was any thing more than a strong hold; but, when that general had resolved to fix here his palace and his court, a city so called from the far-famed Acropolis of ancient Troy, and resembling it in situation, soon rose under his auspices. The wealth acquired in Persian victories was employed for its splendour, and, in a few years, it exhibited a magnificence which rivalled the gradual prosperity of other cities that originated from the same founder.

Subseqently to this, Eumenes rendered it the resort of the ablest artists, and the most enlightened philosophers; and, in a library which he here lived to complete, were deposited the choicest specimens of every liberal art, and an important store of ancient learning.

The Roman republic despoiled Pergamus of its ornaments. Nor was it restored to a style of grandeur in any degree to be compared with that which it had previously boasted, till Augustus had gained the peaceful possession of the world. Even during his life, the states of Asia Minor erected a temple, and appointed games to him, as to a divinity. His successors in the empire, continued to patronize this city; and two other temples were dedicated, one to Trajan, and the other to Commodus. These were scarcely less splendid and spacious than those already sacred to Jupiter, Minerva, and Æsculapius. But they were all superseded by the prevailing progress of Christianity; and the angel of the Revelations, in an address more favourable than those to the other six churches, laments their heresy and fickleness.

The modern city of *Bergamo* has nine mosques, to each of which a parochial district is attached. It occupies an oblong circumference of three miles, at the foot of a considerable mountain, with a southern aspect, and has the advantage of two rivulets. Near the khan are the massive ruins of the church of Agios Theologos,

conjectured to have been one of those which the emperor Theodosius caused to be erected. Its internal division, into aisles, was made by two rows of granite columns, the spoils of former temples, fragments of which abound. The altar has, on each side, a cupola, which finishes a room forty feet in diameter, and more than one hundred feet high. In the streets, and inserted into the walls of the houses, are innumerable pieces of broken architecture. Mr. Dallaway was unable to ascertain the exact site of any of the temples.

The situation of *Magnesia* is at once singular and picturesque; upon a gradual ascent, formed by an accumulation of earth, which, shelving from the steep, has left it entirely naked. It is called the city of Tantalus, and is now a large and populous place, with numerous minarets, all lofty, and many of them picturesque. Near the road stands the ruined tower of a palace. But Magnesia has very few important vestiges of antiquity; for nearly all the stones of the ancient edifices have, at different periods, been rehewn and used in the construction of modern buildings. Upon a cliff, in the centre of the town, are some ruinous embattled walls, the outworks of a fortress of singular strength, erected, during the thirteenth century, on the site of the ancient acropolis or citadel.

A mountain, several miles in extent, intervenes betwixt Magnesia and Smyrna. On descending this, into the plain, Mr. Dallaway enjoyed a complete view of the *Bay of Smyrna*, with the town upon a neck of land, stretching into it. The adjacent lands are richly cultivated with vineyards, and occupied with well-built villages. The entrance into *Smyrna* is through spacious cemeteries, and luxuriant groves of cypress-trees.

No city in Asia Minor has, through many ages, preserved so flourishing a state as this; yet it has not escaped without a share of calamity. It has been burnt and pillaged by war, overthrown by earthquakes, and is annually visited by the plague.

Of the seven cities addressed by the writer of the

Apocalypse, Smyrna alone retains any comparison with its orignal magnificence. Its temples and public edifices, are, indeed, now no more; but its opulence, extent, and population are increased.

Games were celebrated here every five years; and this city was embellished with the temples of Cybele, of Jupiter, of Apollo, and of Diana. The latter yielded only to the temple of Ephesus in extent, but was superior to it in elegance of architecture. Under the Roman auspices the former magnificence of Smyrna was exceeded; and the temples of the emperors, in this place, were more spacious and beautiful than the temples even at Ephesus and Pergamus. Strabo is diffuse in his commendation of Smyrna, and objects only to the deficiency of those public accommodations, which were always the first object of the Roman architects, but which were entirely overlooked by their masters of the Grecian school. The *population* of this place, is computed to exceed a hundred thousand persons.

Few of the Ionian cities have furnished more *reliques of antiquity*, or of greater interest than Smyrna; but the convenience of transporting them to other countries, has nearly exhausted the mine. A few months before Mr. Dallaway was here, in sinking a well, the site of a temple was discovered, with columns of porphyry and marble, and a statue of Paris, in an exquisite style of workmanship.

Mr. Dallaway ascended the hill, called by the ancients Mount Pagus, for the purpose of surveying the extensive remains of the *fortress*, at the foot of which modern Smyrna has been built. This city, from demolition by war and earthquakes, has changed its site; it is now much nearer to the head of the bay than it was in ancient times.

On the middle space of Mount Pagus are the ruins of a temple, the dimensions of which, within the walls, measure fifty feet by twenty-seven. The stadium, when taken to pieces to build a khan, was found to be

five hundred and forty feet long. The vaults for the wild beasts were then discoverable. There is a tradition that Saint Polycarp was here torn to pieces by ferocious animals.

From this spot is seen the whole town of Smyrna, the gulf quite to the sea, and the surrounding mountains. From the south side is a valley abounding in marshy shrubs, which conceal the rivulet of Meles for a considerable distance.

The *streets* of Smyrna are so narrow that, by the near approach of the tops of opposite houses, they almost exclude both light and air. Many of the houses belonging to European merchants are spacious and handsome: they are situated in one of the streets which communicate with the port. Europeans enjoy here, unmolested freedom; and society is conducted upon a liberal plan. Many persons live with great hospitality, and even elegance. During the heat of summer, they retire from the city, to houses in the adjacent villages.

After a week's residence, Mr. Dallaway left Smyrna. Skirting the hill above the Meles, opposite to the castle, where the cultivation is, on every side, remarkable, he passed through a country of plains, abounding in bushes of phylerea and dwarf-oak. He then ascended Mount Galesus, at a pass rugged and dangerous in every part. Descending into a spacious glade, on the side of a rivulet, he halted, and joined a caravan which was resting there from the heat. Under a hut built round the trunk of a large plane-tree, the travellers of which it was composed were stretched on mats, sleeping or taking their refreshments, whilst their camels were dispersed around.

In a few hours more, the plains of Ephesus opened in front, and Mr. Dallaway soon reached the banks of the *Cayster*, full and winding, but not clear. At a ruined bridge, a view, infinitely grand, extends from an eminence, crowned with a single tower, and includes the reliques of ancient Ephesus, around Mount Prion, flanked by the serrated cliffs of Mount Corresus; the

dilapidated mosque, village, and castle of *Aiasoluk*, standing on a bold fastness; and completing a prospect of superior interest.

A description of Ephesus and its vicinity.

What Ephesus was, when it flourished the boast of Ionia, imagination must now supply; nor are even all the features of nature still the same as they anciently were. Those which are unaltered are on a magnificent scale. The branch of the sea which formed the port no longer exists. It has been succeeded by a vast morass of tall trees. The Cayster now flows through sedges, and is scarcely visible; and whoever visits Ephesus, without previous information, could not suppose the place ever to have had a free communication with the sea.

This city was very early celebrated for its venerable structure, the *temple of Diana*, one of the wonders of the ancient world. The rude object of primeval worship, was a block of beach or elm, carved into the similitude of a female: not what we should consider, that of Diana the elegant huntress, but an Egyptian hieroglyphic, which we call the goddess of nature, with many breasts. The earliest temple was partially burned, by Herostratus, a philosopher, who chose that method to ensure to himself an immortal name, on the very night that Alexander the Great was born; and two hundred and twenty years were spent in its restoration. The subsequent edifice was in the Ionic style of architecture; and, lest so grand a structure should be endangered by earthquakes, a marshy site was selected for its foundations, which were laid on charred piles, and beds of wool. It had a double row of columns, fifteen on each side; and was adorned with statues and paintings by the first artists of Greece. Its whole length was four hundred and twenty-five feet, and its breadth two hundred and twenty-nine; and it had one hundred and twenty-seven columns,

the shaft of each consisting of a single block of Parian marble.

Timothy, the colleague of St. Paul, was the first bishop who established, at Ephesus, the Christian faith; and, under the auspices of Constantine and Theodosius, new churches were erected, and the pagan temples were despoiled of their ornaments, and accommodated to the Christian worship. An edict of the latter emperor, the object of which was the subversion of those magnificent piles, which had been consecrated to the heathen deities, was executed with the most laborious destruction; and, indeed, the ruin of the grandest structures of antiquity originated in the zeal of the early Christians.

Circumstances, not to be attributed to any single cause, but to those periods of growth and decay, which await cities as well as men, involved Ephesus in universal depopulation, even before the Greek empire was extinct. The Carian princes founded a citadel and town, now called *Aiasoluk*, about two miles distant, and removed, from Ephesus, all the materials that were requisite for the purpose, so that the ancient city was totally deserted; and the site is now only distinguishable by numerous and confused heaps of ruins, and disjointed fragments of architecture.

Mr. Dallaway carefully examined these, and, among other remains, saw the substructions and range of vaults which once communicated with the harbour as warehouses, and formed one side of an ample street. Near them was the stadium, or race-course, partly raised on vaults, to render it level with the slope of the hill. The gate of the left wing is of white marble, and nearly entire: but it has evidently been made up of fragments in a later age. There are remains of Greek inscriptions, but at too great a distance to be legible. Many of the blocks of marble are several tons in weight. Mr. Dallaway saw the foundations of a sumptuous arcade, part of a temple; and was able to trace, to a great extent, the bases of the

columns. There were many other remains, which, to an antiquary, would be highly interesting; and, close to the brink of the present morass, upon a rising ground, are walls of brick, faced with large slabs of marble, and of sufficient extent to have encouraged many travellers, in a conjecture that this structure must have been the far-famed temple of Diana. Every circumstance of description, which we know, accords with this spot, except the distance from the city wall. Amongst the fallen masonry are several broken shafts of porphyry columns, each twelve feet long, and four in diameter.

Mr. Dallaway pursued a narrow track, up the side of the truly-picturesque Corressus, and observed the out-works of the ancient city; and, soon afterwards, reached *Aiasoluk*, encircled by the range of Pactyas, and exhibiting, in its castle and mosque, the ruins of a more modern era. Aiasoluk was an inconsiderable place, in the early days of Christianity, and one common demolition has now overwhelmed the parent city and its temporary rival.

He next rode to the caves and marble quarries on the east side of Mount Prion. These, in general, are large incisions into the rocks. One of the caverns is as extensive as some of those in Derbyshire, but not so deep; the length is a hundred yards, and the height about as many feet. There are extant many curious traditions respecting them.

During a few nights that Mr. Dallaway passed at Aiasoluk, he was disturbed by the incessant cries of jackals; the most distressing imaginable. These animals collect in packs, among the ruins of Ephesus. Satisfactory proof has been adduced that the foxes of Samson were jackals; and that the word ought to be so translated, whenever it occurs in scripture.

From Aiasoluk, Mr. Dallaway proceeded, in a southerly direction, to *Miletus*, anciently a magnificent city, and remarkable as having been the scene of many im-

portant events; and, at a little distance from it, he embarked for the island of *Samos*. After visiting that island, and the islands of *Chios* and *Lesbos*, he was landed on the shore of *Troas*, near the ancient promontory of *Lectum*, and about two miles from *Narla*. This part of the shore was extremely luxuriant: the hills rose, on the right, lofty, but gradual, and formed a succession of wooded banks with a variety of shrubs. Mr. Dallaway followed a devious ascent to *Tchebna*, a pleasant Turkish village. Its mosque and its flat-roofed houses were grouped in a romantic manner, half way up the mountain, on the summit of which were vineyards and other enclosures. The road afterwards became dull and heathy, till he arrived at a village on the plain. Passing through a valley of ferruginous earth, much like Colebrook-dale, in Shropshire, he came to *Arijek*. The whole vale of the Troad is expanded from this spot; and the Hellespont, including both its shores, and the island of Tenedos, appear in the same view. He thence went to *Alexandria Troas*, from which place he commenced an examination of

The plain of Troy.

At Alexandria he found the remains of a temple, a stadium, a theatre, fortifications, baths, sepulchres, and buildings of various kinds. This place had retained many features of taste and magnificence: even within the last two centuries, Belon, Sandys, and Pococke, all describe buildings, of which, however, not an atom is now left.

Mottraye, whose veracity and accuracy are admirable, visited Alexandria about the beginning of the last century. He observed columns, sunk in the ground, with capitals of various marble and of incredible massiveness. Cisterns with arcades, and a basin and mole towards the sea; pavements of streets, gateways and areas of public places, a temple with a dome and Corinthian ornaments, have all, since that time,

been irretrievably lost. He says that a hot bath at *Lidga Hamam*, a village in the vicinity, was a small antique building, with a dome and basin of marble; but that it is now totally dilapidated. He speaks of having seen numerous sarcophagi, or coffins of marble.

The total dissolution (if such an expression be allowable) of the remains of this magnificent city, was effected by Hassan, Capudan Pasha in the last sultan's reign. During the Russian war, he used cannon-balls of marble, as an expedient for those of iron; and issued a command, that all the marble which could be found near the Dardanelles should be cut in pieces for that purpose.

The inhabitants of Alexandria, originally addicted to the worship of Silenus, were among the earliest Christians, and were honoured by the confirmation of St. Paul, in person.

Beyond this place the country becomes less woody, and spreads into a wide heath, whence the whole plain of Troy is seen. The *tomb of Æsyetes*, according to Pococke, or, as it is now called, (from the adjacent village,) *Udjek Tepee*, is a barrow or tumulus of extraordinary height and smooth surface. It is believed to have been thrown up, even before the Trojan war, and to have been the station from which Polites, the son of Priam, reconnoitred the Grecian camp, and the opposite island of Tenedos, with its harbour and promontory. A little beyond this, Mr. Dallaway passed a village, and a dilapidated mosque, with a cemetery full of parts of columns and cornices, set up as memorials, the probable site of the temple and city sacred to Apollo.

He had crossed the *Scamander* and the *Simoeis*; and, after having travelled about three hours, he descended to the sea-shore, and wound round several bays, till he arrived at the Asiatic castle, known by the Turks as *Chanak Kalesi*, and by Europeans as the *Dardanelles*, where he remained for several days. The town of Chanak contains two thousand

houses, on the worst Turkish model. Mr. Dallaway surveyed the castle, the citadel or keep of which was ancient, but the out-works were comparatively modern. It has a small park of artillery. Some of the guns are painted green, are of an enormous calibre, and have heaps of marble balls piled near them, each two feet in diameter. On the shore of the Hellespont, nearly opposite to this spot, was the site of the ancient town of *Sestos*

The well-known story of Hero and Leander, is too generally known to be repeated. The distance of the opposite shores does not destroy the possibility of Leander's enterprise, for it does not exceed a mile. Many moderns have swum across, and with inducements much inferior to that of Leander; but the roughness of the current must have been at all times formidable.

Mr. Dallaway took a boat up the Hellespont, about three miles, to a jutting point, upon which the city of *Abydos* once stood; but its very site is now obliterated by the plough, or covered with vines. Nothing architectural is to be seen; but the surface of the ploughed fields is strewed with fragments of ancient pottery.

Near a village on the bank of one of the narrowest parts of the Hellespont, Mr. Dallaway began a survey of the *Plain of Troy.* Crossing the Simoeis, over a long wooden bridge, near its mouth, he passed an extensive plain of ploughed fields, and a brook which empties itself into the sea, near what is called the *tomb of Ajax Telamonius.* This tumulus is now irregularly shaped. Near the top, and almost choked up with earth, is a small arched way, which was the entrance into a vault; and over it is a broken wall, where was once a small sepulchral fane. The whole, however, seems to be of much more modern date than the death of Ajax. Mark Antony removed the urn and ashes of this hero into Egypt; but they were afterwards restored, with funeral honours, by Augustus, when it is probable the present vault was formed, and the super-

structure was erected. The city of *Ilium*, about two miles distant, near the junction of the Scamander and Simoeis, owed its origin to Alexander and Lysimachus, who repaired the temple of Minerva, and surrounded it with a wall.

From this spot Mr. Dallaway had a most interesting prospect, independently of its local history; and, at some distance from it, on an easy eminence, facing the west, he discovered the vestiges of an ancient city.

From the detail of topographical notices given by Homer, and from a comparison of the circumstances he mentions, the strongest assurance will follow, not only of the existence, but of the locality of *Troy*. To insist that the poem should be historically exact, would be to make no allowance for the liberty of a poet. That it is topographically so, an examination of the present face of the country will amply prove; and it is equally an object of classical curiosity, whether Troy existed or not, since the fable, if even such it can be considered, is invariably accommodated to the scene of action.

Mr. Dallaway visited the *sources of the Scamander*, one of which is said to be a hot spring. The hill near the ancient city is chiefly strewed with loose stones, for the space of a mile. The first object on the brow of the hill is a stony hillock, which has been denominated, but with no apparent reason, the *tomb of Hector*. It has been opened and examined, but Mr. Dallaway could not learn the result.

There are other hillocks, or tumuli, now overgrown with grass, and appropriated likewise to Trojan heroes. Upon this area, and upon the intermediate ground to an adjacent village, there is undoubtedly space enough for such a city as Troy is described to have been. The level falls abruptly towards the south, with a precipitate cliff, into a deep ravine, forming a wall of rock, as compact and regular as the walls of Constantinople. This is now almost covered, at its base, by the stream and sands of the Simoeis, for the length of forty or

fifty yards, and completes a fortification, rendered impregnable by nature, which will account for a ten years' siege, and the superlative epithet of walls constructed by the gods themselves.

For several hours, Mr. Dallaway traced, with the utmost attention, the course of the Scamander, from the cold or second source, through the morass, where, for some miles, it is hidden, till he reached the new canal, and saw plainly the ancient bed. The banks of this river, where they are exposed, are verdant and beautiful, and watered to the brink.

From an eminence near the south-western extremity of the coast, he looked over the plain, the whole scope of which he commanded. Its broadest diameter, he says, may be five or six, and its longest twelve miles. It is naturally verdant and fertile, and is now in a state of cultivation, except near the marsh. Homer gives frequent evidence of his having personally visited and examined this celebrated spot, of which he sometimes enters into minute descriptions. The rivers are particularly characterised. Simoeis has broad sands, with a sudden and rapid current. Scamander is transparent, and regularly full, within a narrow channel; and so they continue till their junction, at a little distance from the sea.

After the completion of his survey of the Troad, Mr. Dallaway embarked for the island of *Tenedos*, whence he shortly afterwards returned to *Constantinople.*

Seventh Day's Instruction.

ASIA MINOR, ARMENIA, KURDISTAN, MESOPOTAMIA, AND CHALDEA.

The Route from Scutari, through Asia Minor, eastward to Erzerum; and a Narrative of Captain Kinneir's Journey thence, through Bagdad, to the Persian Gulf.

IN his journey, eastward, through Asia Minor, the traveller passes along an extensive range of mountains to *Boli.* The plain in which this town is situated exhibits a richness of cultivation that is not often exceeded. The town is surrounded by a palisade; and, from the appearance of its streets and bazars, it seems to be well peopled.

Betwixt Boli and Gerodéh, the country is peculiarly beautiful. For many successive miles, it exhibits the appearance of a continued garden of vineyards and corn fields, shaded by walnut and oak-trees. In several places, near the road-side, are seen blocks of stone and marble, in different shapes; square, oblong, and columnar; many of which have, upon them, Greek inscriptions. These places have, probably, been used for interment; as they contain many modern tombstones.

Geredéh is a considerable town, which has, in its vicinity, an extensive tannery. The next town is *Tosia*, a large place, situated on the slope of a hill, and intermixed with several handsome mosques. In few parts of Asia is the land more rich and fertile than near this place. The roads are beautifully shaded with trees.

Proceeding still eastward, the traveller passes through a varied country, occupied, in some places, with groves of walnut and other trees; and, in others, with extensive plantations of rice. A steep mountain-pass succeeds a rich and luxuriant plain; and through it runs a torrent, the banks and bed of which are strewed with immense fragments of rock. A varied country extends hence to *Amasia*. This is a town situated on the recess of an amphitheatre of mountains, which rise, almost abruptly, from the banks of a beautiful stream. The houses are built along each side, on the gradations of the declivities; and, upon the highest and most conspicuous part of the mountains, is a castle, apparently in ruins. In a rock near the town are five conspicuous sepulchral excavations. The inhabitants are distinguished for their hospitality and kindness to strangers; and the women are celebrated as among the most engaging in this part of Asia.

From this town the road leads, over a mountainous country, through a narrow pass, bordered, on each side, by rocks of stupendous magnitude. Close to the road, and at the foot of the mountains, is a deep channel, cut into the rock. This extends at least two miles, and has been the bed of a cataract.

Towards Erzerum the country still continues romantic and beautiful. In some places it exhibits wild precipices, shaded by shrubs and fir-trees: in others, plains and valleys intersected by streams. Westward of Erzerum is an extensive plain, almost covered with villages, and in a state of cultivation nearly superior to that of most other countries under the dominion of the Turks.

Erzerum, the largest city in Armenia, is seated in a fine plain, about four miles south of one of the branches of the Euphrates. On a rising ground, in the midst of the buildings, stands the castle or citadel, the walls of which are of great extent, in good repair, and have battlements and angular towers. These walls have four gates, which are covered with plates of iron,

The houses are, in general, small and mean; in some places built of stone, and in others of mud or sun-burnt bricks. They have flat roofs, on which grass grows, and on which even sheep and calves are sometimes fed. The bazars are numerous. A few of them have domes; but the others have terraces, like the houses, and afford a common road for foot-passengers, who ascend and descend by flights of steps. Wherever a street intervenes, a bridge is thrown across; and thus the line is continued without interruption. The shops in the bazars are well stocked, and the place exhibits an appearance of much industry. A considerable trade is carried on, by the inhabitants, with all the large cities of Turkey and Persia. The principal exports are leather and copper; and the imports are cotton, rice, silk, sugar, coffee, and European cloths.

This place is said to contain fifteen thousand families of Mahometans, who, with the pasha, reside chiefly within the citadel. It likewise contains between four and five thousand families of Armenian, and about three hundred and fifty of Greek Christians. The Armenians have two churches, and the Greeks one. In Erzerum there are fifty mosques, twenty khans or caravanseras, and seventeen public baths. The domes of the mosques are covered with lead, and ornamented with gilt balls and crescents. About a thousand Persians live in a caravansera, and manage, by caravans, the trade with their own country.

Many remains of antiquity are observable in different parts of the city. The inhabitants date its foundation as early as the time of Noah, and ignorantly believe that some of their present edifices were built in the time of that patriarch.

Narrative of Captain KINNEIR'S *journey from Erzerum, through Bagdad, to the Persian Gulf.*

CAPTAIN KINNEIR, accompanied by a Mr. Chavasse, was at *Erzerum* about the middle of June, 1814. As

the road, towards Betlis and Sert, was said to be infested with banditti, it was requisite to take with them several servants. They mounted their horses in the afternoon of the 22d, and commenced their journey, by proceeding over the hills beyond the city. At the fifth mile they descended into a hollow, which had a fine plain on the left hand, and a range of lofty mountains on the right as well as in front. They continued their journey among the mountains, and forded many rapid streams, until midnight, when they discovered, by the position of the stars, that they had lost their way. The cold was intense, and the ground was damp and marshy. Notwithstanding this, and their fear of robbers, they were compelled to lie down on the wet grass. At sun-rise, they found themselves close to the source of a river, which they afterwards discovered to be the *Araxes* They then travelled, almost due south, down a fertile but uncultivated valley, and along the left bank of the river; which was covered with willows and tufts of woods, the resort of lions, tigers, and wild boars.

On the ensuing day they arrived at a large village called *Ginnis* or *Khinsis*, the houses of which are built in every way similar to those described by Xenophon. The inhabitants, who had never before seen an European, appeared to view the travellers with the utmost astonishment. They were Armenians, and seemed to be very poor. Their church was surrounded by many uncouth tomb-stones, bearing the shapes of horses, elephants, and cows.

The travellers next halted at an encampment of wandering Kurds, pitched on the banks of a rivulet. They alighted at the tent of the chief, who gave them a cordial reception, and who, instead of being an uncivilized barbarian, as they had expected to find him, was smooth and polished in his manners. He beckoned them to sit down; and ordered coffee to be served, and dinner to be prepared. His tent was about fifty feet in length, and thirty in breadth, formed of coarse

woollen cloth, and supported by nine small poles. The walls were made with cane bound together by twisted purple silk, and were about four feet high. One end was allotted to his women, and the other to the chief, who sat on a silken cushion, having, on each side, long felts spread for the accommodation of the visitors. Soon after they were seated, the chief addressed the Tatar, or Mahometan servant who accompanied them, desiring to know what sort of a place England was; as he had heard that the people were wise, and made excellent cloth and pistols. The Tatar, with much gravity, assured him that England was a city two hundred hours in circumference, completely filled with emeralds, rubies, and all sorts of rich merchandise; an account which seemed to excite the surprise of the Kurd, although he did not express a doubt of the Tatar's veracity. He then ordered his horses to be brought out for the strangers to look at; and the whole party afterwards sat down to a dinner, consisting of a large dish of meat, two plates of cheese, two bowls of sour milk, and an abundance of good bread, served up on a large piece of leather instead of a table-cloth.

On leaving this encampment, Captain Kinneir and his party ascended a range of hills south of the tents; after which they again descended into the plain. The roads, generally speaking, were good; and the country was, for the most part, fertile, covered with fine verdure, and with great quantities of wild asparagus. The inhabitants of the villages appeared to be a rude and inhospitable race. At some distance beyond this the travellers had a delightful ride along the margin of the *lake of Van*, and within about half a mile of the shore; the mountains descending, in a gentle slope, towards the water. The day was calm and excessively hot. The lake, which is near thirty miles in circumference, resembled an immense mirror, reflecting the mountains on both sides. Captain Kinneir perceived the city of Van on the opposite shore: it was due east, and appeared to be twenty-five or thirty miles distant.

The travellers arrived at *Betlis*, on the 3d of July. This is a city in Kurdistan, in the heart of the mountains of Haterash, and on the banks of two small rivers which flow into the Tigris. In form it resembles a crab, of which the castle, a fine old building, is the body, and the ravines, which branch out in many different directions, represent the arms. The city is so ancient, that, according to the tradition of the inhabitants, it was founded a few years after the flood, by a direct descendant of Noah. The houses, which are admirably built of hewn stone, are flat-roofed, and, for the most part, surrounded with gardens of apple, pear, plum, walnut, and cherry-trees. The streets, being in general steep, are difficult of access, and each house seems of itself a petty fortress. Many of the houses have large windows, with pointed arches; and the castle, which is partly inhabited and partly in ruins, seems to be a very ancient structure. It stands upon an insulated and perpendicular rock, which rises abruptly from a hollow in the midst of the city. The walls are constructed of the same kind of stone as the houses, and the ramparts are nearly a hundred feet in height. This city contains thirty mosques, eight churches, four hummums or baths, and several khans; and the population is said to amount to twelve thousand persons, of which one half are Mahometans, and the remainder are Christians of the Armenian persuasion. The rivers are crossed by upwards of twenty bridges, each of one arch, and built of stone. The bazars are well supplied with fruit and provisions; but most other articles, such as cloth, hardware, &c. are excessively dear. Merchants sometimes venture to bring goods to Betlis, in well-armed caravans; but the state of the country is such, that they are in incessant dread of being plundered and put to death by robbers.

Apples, pears, plums, and walnuts, come to perfection at Betlis; and the vineyards of a village six miles east of the town, produce excellent wine, but the lands are principally used for pasture. The gardens are watered

by small aqueducts or canals, from the rivers and mountains.

On the morning of the 7th, the travellers set out for Sert. They entered one of the many ravines in which the Betlis is situated; the houses being almost hidden from the view by the luxuriant foliage of the trees. At the end of the first mile they quitted the suburbs; and, crossing the river, continued to travel on its left bank, over rough and stony ground. A varied but mountainous country continued all the way to *Sert*. This place, both from its name and position, as well as from the tradition of its inhabitants, appears to represent the antient *Tigranocertas*, mentioned by Plutarch in his life of Lucullus. It is now a casaban, or large village, and is situated in a small plain surrounded by lofty mountains. It contains three small mosques, a college, and an Armenian church; and the inhabitants, who are three thousand in number, are partly Mahometans and partly Christians, of the Armenian, Chaldean, and Nestorian sects. The houses are so constructed, that the apartments are arched, and each house has a hall open at one end for the reception of visitors, and a flat roof where the inhabitants sleep in summer. There are no remains of antiquity, nor indeed can any such be expected in a country where the buildings are seldom composed of durable materials.

The adjacent country is, comparatively speaking, in an improved state of culture; and the people were, at this time, busily employed in collecting the harvest. All the produce of the land belongs to the chief, and is retailed, by him, to his followers, whose labour he commands, and who look up to him for protection and support.

From Sert, which they left on the 12th, the course of the travellers lay in a south-westerly direction, towards Merdin. Before night they arrived at a place called *Ooshu*, consisting of a large castle, situated on an eminence, and surrounded by mud-huts. The moon shone brightly, and the long figures of the Kurds, dressed in white from

head to foot, were seen gliding along the battlements. On the travellers knocking at the gate, it was opened by five or six persons, who introduced them into a kind of outer court. Here a parley was held with the chief, who spoke to them from the top of the great tower; and, by his orders, they were conducted to the roof of the gate, where they slept soundly until morning.

In their progress from this place, they followed a path which led through an undulating country, that produced excellent crops of wheat and barley; and was bounded, towards the left, by a lofty chain of mountains. On the ensuing day they forded a branch of the *Tigris*, about sixty yards wide, but very shallow.

Not long afterwards they arrived at a spot where several families of Kurds resided, in caves cut out of the sides of the mountains. They then entered the *Plain of Diarbekr*, which was covered with luxuriant crops of wheat and barley. This noble plain, one hundred and twenty yards in extent, has a soil capable of yielding two crops in the year.

The travellers now bent their course nearly southward, through valleys and defiles of the mountains, where they were in momentary dread of being assassinated, either by banditti, or by their own treacherous guards. At length they joyfully entered the gates of Merdin, at four o'clock in the afternoon of the 17th, and took up their abode with the archbishop, who gave them a kind and most hospitable reception. The terrace of his house commanded an extensive view of the vast plain of Mesopotamia, once crowded with cities and villages, but now a dreary waste, abandoned to the wandering Arabs.

Merdin, the old Roman position of *Marde*, is situated on the southern side of a steep and rocky mountain, the summit of which is crowned with a citadel now in ruins. The town is surrounded by a stone wall, about two miles and a half in circuit. The houses, for those of a Turkish town, are well built, and most of them are very ancient. The inhabitants are Turks,

Arabs, Chaldeans, Nestorians, Catholics, Armenians, and Jews. There are also, as Captain Kinneir was informed, about a hundred families of Guebres, or worshippers of fire, who hold their mysteries a profound secret, and expose their dead on the top of a tower, to be torn in pieces by vultures.

Captain Kinneir was advised to wait, at Merdin, for a caravan, as the passage of the desert between Nisibin and Mosul, was attended with much danger, in consequence of the depredations of a people called Zezidees, who are said to worship, or rather to deprecate the devil. This people, who are very numerous, have, within a few years, attained so much power, as to threaten all the adjacent territory with subjection. They dwell in villages, or rather in caverns, excavated in the sides of the mountains, and wage incessant warfare against the Mahometans.

Captain Kinneir could learn but little concerning their customs and religious rites. He, however, ascertained that they are divided into tribes or families, governed by sheiks; and that they are firmly united in one common bond of union, for the preservation of their liberty and independence. In the side of a great mountain, called Abdul Azeez, thirty hours distant from Merdin, is a deep cavern, where, on a certain day in the year, this people make offerings to the devil, by throwing jewels, or pieces of gold and silver into the abyss, which is said to be so deep that no line ever reached the bottom, and which, as they suppose, leads to the infernal regions. They dress in the same manner as the Turks, and are armed with lances, swords, and pistols. Their horses are excellent, and capable of great exertion; and, in their plundering expeditions, they either murder those whom they attack, or strip them of the whole of their property, and leave them to perish in the desert.

Notwithstanding the danger of which they had been warned, Captain Kinneir and his friend, being supplied with a strong guard, were resolved to proceed on their

journey. Mounting their horses about mid-day of the 19th, they descended the Merdin mountains, by a rough and stony road, upwards of two miles in length. At the foot of the hill stands a village called *St. Elijah*, and so called, because it is believed that the prophet Elijah took his ascent to heaven from this spot.

At some distance beyond it they arrived at the ruins of *Dara;* and the first objects that attracted their attention, on entering the village, were an immense number of catacombs, of different sizes and shapes, excavated into the face of a mountain. The slope of the mountain, for nearly a quarter of a mile, was covered with them. Captain Kinneir entered a small opening, where the rock, on three sides, was smoothly cut to the height of thirty or forty feet. Here he saw numerous catacombs, some of them twenty feet above the level of the ground; and two with Greek inscriptions, but so much obliterated, that he could neither decipher nor copy them. At the further end was a noble cave, the tomb, no doubt, of some distinguished personage. It was eighty feet in length, and forty in breadth; had a polished surface on all sides; and was connected, by subterraneous passages, with the adjoining catacombs. It appears to have been lighted from above by a lofty dome. A sort of platform, or gallery, supported by an arcade of twelve arches, embraced its three sides; while, on the fourth, it was entered by a handsome semicircular arch, beautifully ornamented.

On quitting the catacombs the travellers proceeded to visit the ruins of Dara, once the bulwark of the east. The foundation of the walls and towers, built of large hewn stones, may be traced across the valley, and over several low rocky hills; and their circuit appeared to be nearly two miles and a half. A small stream, which flows through the middle of the place, had induced several Kurdish and Armenian families to fix their residence amidst the ruins. Besides the walls and towers, the remains of many buildings attest the former grandeur of Dara. In the centre of the place are the

ruins of a palace or church, one hundred paces in length, and sixty in breadth. The foundations consist of a prodigious number of subterraneous vaulted chambers, entered by a narrow passage, forty paces in length. The ground is covered with broken columns and capitals, all of which appear to have been obtained from the adjoining quarries.

The ruins of *Dara* have a fine appearance, when viewed from the plain of Mesopotamia; but the situation possesses no advantage, except an abundant supply of water. A great number of storks have taken possession of the more elevated parts of the walls. The travellers slept on the top of the cottage of a Nestorian priest; and, at sun-rise on the morning of the 20th, they set out for *Nisibin*, where they arrived the same day. This is a miserable village, built amidst the ruins of the ancient city of *Nisibis*, famous in the history of the wars of the Romans against the Persians. The remains of several ancient buildings are yet to be seen.

Between Nisibin and Mosul the travellers experienced many dangers from the predatory disposition of the inhabitants. The heat also was so intense, and the fatigues of the journey were so great, that M. Chavasse, who had been taken ill at Merdin, sank rapidly under them.

Mosul is a populous town near the banks of the Tigris. It contains many handsome buildings, exclusive of the baths, mosques, and minarets, which are all of hewn stone. The bazar is large and well supplied, and most of the articles, except clothing, are sold at very moderate prices. Various manufactories are carried on here, and in some of them the inhabitants excel even Europeans. Their saddles and trappings for horses, in particular, are very elegant. They also make carpets of silk, embroidered with flowers and trimmings of various kinds, for the dress both of men and women; and their manufactories of copper and iron are very numerous. The town is surrounded by a strong and lofty wall, built with hewn stone. The space within the

wall is not entirely occupied with houses, many places being covered with ruins; which proves that it has formerly been much more populous than it is at present. These ruins extend to a great distance on the banks of the river. They are supposed to be the remains of the ancient Nineveh; and the inhabitants show an artificial tumulus of earth, which they believe to have been the tomb of the prophet Jonah.

Captain Kinneir had a raft built at Mosul, for the purpose of conveying Mr. Chavasse, with as little fatigue as possible, to Bagdad; and, in the evening of the 8th of August, they embarked. The raft was about twenty feet in length and fourteen in breadth, and was constructed of reeds and planks bound closely together, and supported on inflated sheep-skins. A shed or house, formed of lattice-work, and covered with thick felts, stood in the middle; and in this two couches were placed for the accommodation of the captain and his friend. Small openings or windows, which had been made to admit a thorough draught of air, rendered it cool and refreshing. At seven in the evening they pushed from the shore; and, directed by two paddles, they dropped down the stream, at the rate of about four miles and a half an hour.

The banks of the river, for about two hundred yards from the water, on each side, were covered with gardens of willows and cucumbers, where temporary habitations had been pitched for the gardeners; but all beyond this distance was a sandy and uncultivated waste. Much of the country through which they afterwards passed was desert, as far as the eye could reach; but, in some places, were seen the remains of ancient edifices.

Before their arrival at Bagdad, Captain Kinneir had to lament the death of his friend, who sank exhausted on his couch, and, at midnight of the 10th of August, expired without pain and without a struggle.

At five in the morning of the 13th he reached the village of *Swadia*, from which, through almost the whole remainder of the way to Bagdad, both the banks

of the Tigris were covered with melon-gardens. He landed at a village a short distance north of the town of *Kazameen*, and, having hired a couple of horses, rode into Bagdad, leaving the baggage, in the raft, to the care of his servants.

[*Bagdad* is a large and populous city on the banks of the Tigris. It extends about three miles along the river, and is at least two miles in width. Its streets are narrow and dirty; and, though the houses are better built than those of any city in this part of Asia, they have the general external appearance of prisons. Many of them, however, have commodious apartments; and particularly subterraneous rooms, arched and ornamented with stucco-work, to which the families retire, in the day-time, during the hot months of June, July, and August. Many of the public edifices, particularly the mosques, and hummums or baths, are constructed of hewn stone, and have a handsome appearance. The bazar is extensive and well supplied with a great variety of articles; but the prices are, in general, high. The manufactories that are carried on here are few, and are chiefly confined to articles of immediate use; such as shoes, boots, clothes, saddlery, and culinary utensils.

The Armenians at Mosul, send great quantities of copper down the Tigris, upon rafts of timber. On their arrival at Bagdad the rafts are sold, wood being here very scarce; and the copper is shipped on board large vessels for Bussora.

So intensely hot is the climate of this place, that, during the summer, meat which is killed early in the morning, becomes putrid before night. The butchers and poulterers, consequently, kill their meat twice a day, so that it has scarcely time to become cool before it is dressed.

On the banks of the Euphrates, about fifty miles south from Bagdad, is the town of *Hillah*, which stands upon the site of the ancient Babylon. Nearly the whole intervening country is a flat and uncultivated

waste; but it is crossed by the lines of many canals, now dry and neglected, which indicate that it must formerly have been in a state of cultivation. It is also strewed with broken bricks, and with other building materials, the remains of ancient towns and villages. The only inhabitants are a few Arabs.

The present ruins of Babylon consist of mounds of earth, formed by the decomposition of sun-burnt bricks, of which the city was chiefly built.

These mounds are channelled and furrowed by the weather; and their surface is strewed with pieces of brick, pottery, and bitumen or mineral pitch. The whole area of the remains, on the eastern side of the river, measures about two miles and a quarter in breadth, from east to west, and somewhat more than two miles and a half from north to south; and, if some land, apparently gained from the river since the existence of Babylon as a city, be added to its width, this area will form nearly a square. Some of the most important buildings have been constructed of furnace-burnt bricks, cemented with lime-mortar, which, at this day, is extremely hard and solid. In several parts the mounds have been perforated to a great depth, for the purpose of obtaining bricks, to be used in modern buildings. Many of these have inscriptions stamped upon them, and appear to have been embedded in bitumen. Innumerable fragments of pottery, brick, bitumen, pebbles, vitrified brick or scoria; and even shells, bits of glass, and mother-of-pearl, are found among the ruins.

One of the masses of ruins is eleven hundred yards in length, eight hundred yards wide, and about sixty feet high above the level of the plain; and at some distance north of it is another grand mass. Every vestige that is discoverable in the latter, indicates it to have been composed of buildings superior to the rest. The bricks are all of the finest description; but the operation of extracting them for modern buildings, has caused great confusion, and has contributed much to increase the difficulty of understanding the original design of the buildings.

The workmen have pierced into the mound in every direction; have hollowed out deep ravines and pits, and, in so doing, have thrown up the rubbish in heaps on the surface. In several places they have bored into the solid mass, and have formed winding caverns and subterraneous passages, which, being left without adequate support, have, in some instances, fallen in and buried the workmen. In addition to the substances generally strewed on the surfaces of the mounds, there are here found fragments of alabaster vessels, pieces of fine earthenware, marble, and great numbers of varnished tiles, the glazing and colouring of which are surprisingly fresh. Mr. Rich, the British resident at Bagdad, who very accurately examined these ruins, found, in one of the hollows of this mound, a sepulchral urn of earthenware; and, near it, some human bones, which fell into powder on being touched. He also discovered a rudely-formed colossal figure of a lion, cut out of coarse granite.

About two hundred yards north of the mound is a ravine or hollow in the ruins, which has been formed in digging for bricks; and, a little to the westward of the ravine, is a conspicuous object, which is called, by the natives, "the palace." Several portions of walls and piers of this building, are here to be seen, constructed of fine burnt brick, and not obstructed by rubbish. In some parts of it, Mr. Rich imagined that he could trace the effects of an earthquake.

Previously to the examination of these ruins by Mr. Rich, the most northern of the mounds had usually been considered as the remains of the *tower of Babel*, or of *Belus*, as it is called by the Grecian historians. It is of oblong shape, and irregular in its height and in the length of its sides. Its longest side measures about two hundred and twenty yards, and its loftiest elevation is one hundred and forty-one feet. Near the summit appears a low wall, built of unburnt bricks, mixed up with chopped straw or reeds, and cemented with clay-mortar of great thickness; and the south-west angle is crowned with something like a turret.

All the sides are worn, by the rains, into furrows, some of which are of great depth. The summit is covered with heaps of rubbish, among which whole bricks, with inscriptions upon them, are frequently dug up.

These are the remains of Babylon, on the eastern side of the Euphrates. Mr. Rich states that the tract of ground on the western side, is flat, and intersected by canals, and contains no vestiges of ancient buildings, except two small mounds, which do not exceed one hundred yards in extent. But, on the same side of the river, and at the distance of about six miles south-west from Hillah, he visited a ruin, by far the most stupendous of all that had appertained to Babylon. It is called, by the Arabs, *Birs Nemroud*, and by the Jews, *Nebuchadnezzar's prison*. At a distance it has the appearance of a circular hill, crowned by a tower; and it has a high ridge, extending along its foot. The whole circumference of the mound is seven hundred and sixty-two yards: from its summit issues a solid pile of brick-work, thirty-seven feet high and twenty-eight broad, diminishing, in thickness, towards the the top, and penetrating, in a sloping direction, downward, through the mound. The masonry of this ruin was superior to any thing of the kind that Mr. Rich had ever seen. When perfect, the edifice appears to have been a solid pile, composed, in the interior, of unburnt bricks, and perhaps of earth or rubbish. It was constructed in receding stages, and was faced with burnt bricks, which had inscriptions upon them; and it appears to have been reduced by violence to its present condition. The upper stories have been forcibly broken down; and fire has evidently been employed as an instrument of destruction, though it is not easy to say either for what purpose or in what manner. The whole mound has been surrounded by a four-sided enclosure.

Mr. Rich, after a minute examination, is inclined to believe that these are the remains of the *tower of Babel*, or *Belus*. He is also of opinion that the ruins of Babylon, in their present state, perfectly accord with

the descriptions which have been given of them by ancient writers; and he says, that the more the subject is investigated, the stronger will the conformity be found.]

Captain Kinneir embarked on the Tigris about noon of the 15th of August. The river had fallen considerably; but its current was still sufficiently rapid to convey him to Bussora in seven days. In the evening he passed the ruins of *Ctesiphon* on one side, and those of *Seleucia* on the other. From Seleucia to *Koote*, a small Arab hamlet, half way betwixt Bagdad and Bussora, the country, on both sides of the river, was an uninhabited desert; and the intermediate banks, to the breadth of twenty or thirty yards, were covered with thick brush-wood, the haunt of ferocious animals. As the vessel floated down the stream, several lions were observed basking in the sun.

Immediately opposite to Koote is a great canal, called the *Hye*, which connects the Euphrates with the Tigris. Southward of Koote, a considerable part of the desert, on both sides, was under water, in consequence of the overflowing of the river. Half way between this village and Korna, our traveller passed the mouth of a river, which is called, by the Arabs, *Al Hud;* and, at day-break, on the morning of the 21st, he arrived in safety, at *Bussora.*

[This is a considerable city, on the western bank of the united streams of the Tigris and Euphrates; and is peculiarly celebrated for the extensive plantations of date-trees in its vicinity. It contains about fifty thousand inhabitants; and is surrounded by a wall of clay, said to be twelve miles in circuit. The streets are narrow, and most of the buildings are constructed in the Turkish manner. As the river is navigable, from the Persian Gulf, for vessels of considerable burden, Bussora has been found a convenient station for commerce betwixt India, Turkey, and other countries; and merchants from Arabia, Turkey, Armenia, Greece, and India, reside here. The bazar is nearly two miles long, and is well supplied with goods.

Eighth Day's Instruction.

ARABIA.

Arabia is a peninsula of great extent. It is *bounded* on the north by the Mediterranean Sea and Syria; on the west by the Red Sea; on the south by the Indian Ocean; and on the east by the Persian Gulf and Persia. Its ancient division was into three regions of Arabia Petræa, Arabia Deserta, and Arabia Felix.

Of these, *Arabia Petræa* lies towards the north-west. One part of it was inhabited by the Edomites, and another part by the Amalekites; and a considerable district of it constituted the Desert of Paran. In Arabia Petræa are the two mountains of Sinai and Horeb, so well known by the events which are recorded in the Old Testament. Here it was that Moses received the law and promulgated it to the Israelites; and in this part of Arabia was the wilderness in which that people so long wandered before they were permitted to reach the promised land. With the exception of some fertile spots, and a few tracts which are capable of yielding pasture for flocks and cattle, it is, at this day, a barren, rocky, and desolate region. Nearly the same character may be applied to *Arabia Deserta*, which lies south of Syria, and east of Arabia Petræa and the Red Sea. *Arabia Felix*, or "Arabia the Happy," has its appellation, not so much from its soil being peculiarly rich, in comparison with that of countries in more favoured climates, as from its contrast with the barrenness of the immediately-adjacent districts. It extends from Arabia Deserta, southward, to the Indian Ocean and the Persian Gulf; and some commentators on the Old Testament assert, that it was from this country the queen of Sheba went to visit the

court of Solomon; but the place of her residence is not now known.

Arabia is, at present, divided into five governments, of which those of Yemen and Hejaz are the principal. *Yemen* extends along the coast of the Red Sea, from the Straits of Babelmandel to Cape Rasalgat; and, from a very remote period, has been famous for the fertility of its soil and the value of its natural productions. Its principal cities are Mocha, Aden, and Sanaa. *Hejaz* is north of Yemen, and has, for the most part, a soil so parched and barren as to afford neither water, nor fruit, nor harvests. The two principal towns are Mecca and Medina.

As a considerable part of this country lies within the region of the torrid zone, its *climate* is intensely hot. But, except during the rainy season, it is said to enjoy a pure atmosphere and a serene sky. It has but few rivers, and none of them are navigable.

In the most fertile districts are grown rice, wheat, barley, maize, a kind of millet called durra, beans, tobacco, cotton, garden vegetables of numerous kinds, herbs, and flowers. In Yemen there is a district about fifty leagues in length, and twenty leagues broad, which yields an abundance of coffee, and frankincense, myrrh, manna, and other valuable gums; besides fruit of various kinds, honey, wax, and other *useful productions*. On the plains of Arabia Petræa grow acacia-trees, which yield in abundance, the article that is sold in our shops under the name of gum arabic. The animals produced in these countries are chiefly horses, oxen, sheep, mules, goats, hogs and camels. Nothing can exceed the care that is taken by the Arabians in breeding and in training their horses. The pedigree of these animals is recorded with the utmost attention, and, in many cases, is traced as far back as a thousand years. The Arabs are much addicted to falsehood; but this is a subject of so much importance, that upon it they have scarcely ever been known to prevaricate.

A horse of high birth is sometimes sold at the price of eight hundred or a thousand crowns.

Domestic poultry, of various kinds, are common in all the towns and villages of Arabia. On the coasts of the Red Sea are found numerous kinds of sea-fowls; and the deserts of the interior are frequented by ostriches.

Little is known concerning the mineral productions of Arabia. In the province of Yemen there are some lead-mines and a few iron-mines. A kind of agates called Mocha-stones, cornelians, onyxes and sardonyxes are found in the same province; and rock-salt and alabaster are known to be productions of this country.

The *government* of Arabia is divided among numerous imans and sheiks. The title of iman, or "vicar," that is, a representative of Mahomet, is ecclesiastical. The inferior governments are conducted by sheiks. This is a term which signifies "old men;" and is rarely blended with the ecclesiastical character. The government of Yemen is hereditary, and the iman is an independent prince, who acknowledges no superior, either in spiritual or in temporal affairs. He cannot, however, be considered despotic, for he has not the power of life and death. If any of his subjects are accused of a crime, they must be tried before a supreme tribunal, consisting of several cadis or judges, of which the iman is only the president. The governors of districts are called dolas.

Before the discovery of a passage, round the Cape of Good Hope to India, the commerce of Arabia was of great importance; for its ports then facilitated a communication between the eastern and western world. The productions of the east were thence transferred across the Red Sea, and, by caravans, through Africa, to the coast of the Mediterranean; but now they are shipped directly from the ports of India.

The *inhabitants* of Arabia are chiefly Mahometans; but among them are some Jews and Christians. They are, for the most part, low of stature; have slender

bodies, swarthy complexions, and dark-brown or black hair. Several tribes of Arabs unite in clans, and lead a wandering life. Some, as the *Bedouins*, subsist almost wholly by plunder. Others possess extensive flocks and herds, which they drive about, from place to place, for the purpose of water and pasturage. They take their houses or huts to pieces; and, with their domestic utensils, convey them, from place to place, on the backs of camels. Every clan or family has a species of domestic government, which is perfectly independent, and somewhat resembles that of the ancient patriarchs.

In the towns the principal *houses* are built of stone, and have flat terrace-roofs; but those in the country, occupied by the lower classes, are small, circular huts, formed of the stems and branches of date-trees, and roofed with mats made of rushes. No person enters a house without having first put off his shoes. The men and women usually occupy ranges of apartments distinct from each other.

The Arabians have several modes of sitting, but that which they chiefly adopt is with their legs crossed beneath their body. The habits and amusements of such as reside in towns, much resemble those of the Turks. At their meals they squat themselves on the ground; and, as they have no knives nor forks, they use their fingers in tearing their food to pieces, and putting it into their mouths. They eat considerable quantities of pillau, or boiled rice. They bruise their grain with stones; and, in the deserts, they bake cakes on a plate or gridiron, upon wood-ashes or dried camels' dung.

The head-dress of the Arab chiefs is said to consist of fifteen caps laid over one another: some of linen, and others of cloth or cotton. The uppermost is richly embroidered with gold; and, over the whole, they wrap a piece of muslin, ornamented at the ends with silk or gold fringe. In the lower classes the men wear only two caps, with a sash bound round

their head. Some of the Arabs wear drawers and a shirt; but most of them have only a piece of linen round their loins, a broad girdle, and a piece of cloth upon their shoulders. In other respects they are naked. In the colder districts the people adopt a kind of clothing made of sheep-skins. Persons of the middle rank wear sandals instead of shoes. Drawers, and a wide kind of shirt, constitute nearly the whole dress of the women. The latter, in several of the provinces, wear different kinds of veils they also wear rings on their fingers and arms, and in their noses and ears They stain their nails red, and their hands and feet of a brownish yellow, and tinge their eye-lashes and the circle of their eyes black.

Ali Bey, speaking of the inhabitants of Mecca and its vicinity, states that the women there enjoy more liberty than those of any other Mahometan city that he had seen. Like the women in Egypt, they cover their faces with a piece of cloth, in which are worked two holes for the eyes, but these holes are so large that half the face, and, in some instances, the whole face is exposed. They all wear a sort of cloak, made of blue and white striped linen, which they put on with much grace; but, when a sight of their face is obtained, the illusion is soon dispelled, for they are in general sallow and ugly. They engrave indelible marks upon their skin, and they stain their eye-lids black, their teeth yellow, and their lips, feet, and hands of a red tile colour. Their dress consists of an immense pantaloon, which descends into their slippers, or half-boots. These are of yellow leather, and the pantaloon is of striped cotton. The poorer sort wear boots of blue cloth; and have a kind of shift, of extraordinary size and form. It is composed of two square cloths, each six feet long and five broad, which are united at the upper part, except an opening in the middle, through which they pass their head. The sides remain open from top to bottom.

The costume of the men at Mecca, particularly of

the merchants and men of rank, is composed of an exterior caftan, or robe, girded with a belt; a shirt, drawers, and slippers. The common people have scarcely more than a shirt and drawers.

The *Bedouin Arabs* usually wear, over their coat, a large cloak without sleeves, and, in general, marked with alternate stripes of brown and white, each a foot broad. They cover their heads with a handkerchief, which is striped with yellow, and red, and black. Those who are rich wear a piece of muslin twisted round their head, above the handkerchief, in the form of a turban; but the poor go almost naked. The weapons that are most common with the Bedouins, are a kind of curved knife, a halbert, lance, and mace. Some of them are armed with guns. The horsemen carry spears, each about ten feet and half long, ornamented with a tuft of black feathers at the jointing of the iron. The end next to the handle is also armed with a point, which the bearer sticks perpendicularly into the ground when he alights.

Narrative of Travels in Arabia, and of a Voyage from Suez, along the Arabian shore of the Red Sea. By CARSTEN NIEBUHR.

MR. NIEBUHR and some other gentlemen were officially employed, by the Danish government, upon a scientific mission, to explore the most important districts of Arabia. On the 30th of August, 1762, they arrived at *Suez*. This town is situated at the northern extremity of the Red Sea; and has been built since the end of the fifteenth century, near an ancient city called *Kolzium*, which was formerly an important place of deposit, for goods from the various countries bordering on that sea. The present town is small, and thinly inhabited: the houses are chiefly built of unburnt bricks, and are so close together as to render the streets extremely narrow. The most important stone buildings are the mosques, the khans, and the coffee-

houses. The inhabitants are chiefly Mahometans, Greeks, and Copts, and, among them, are a few merchants, who have correspondents in Cairo and in the towns of Arabia. The chief articles of trade are coffee and corn. This place labours under the disadvantages of having no fresh water, except what is brought in skins from a considerable distance, and in being ill-supplied both with animal food and bread. Near the town, also, the sea is so shallow as to be difficult of access to shipping, except during the highest tides.

At Suez, Mr. Niebuhr was extremely anxious to obtain information respecting a mountain called *Jibbel Mokatteb*, or "Hill of Inscriptions," which was supposed to exist in some part of the adjacent desert. At first the Arabs professed total ignorance of such a hill, but the offer of a liberal reward induced one of them to conduct him and his friend Mr. Von Haven to it.

Accompanied by this man as a guide, they traversed the same desert in which Moses and the Israelites had dwelt for so many years and, after some days reached an eminence, which the Arab pointed out to them as the hill of which they were in search. On ascending it, they found several sepulchral stones that were covered with hieroglyphics and busts, all evidently Egyptian. Mr. Niebuhr was proceeding to copy the inscriptions, when the Arabs interposed to prevent him, intimating their conviction that these, in the hands of Europeans, possessed supernatural powers, and were intended to draw hidden treasures from the bowels of the earth. He, however, contrived privately to copy some of them, but he found them to differ very little from such as he had before seen in Egypt.

From this place the travellers directed their course towards *Mount Sinai*, through a country which, in general, stony, but, was in some places, was well watered and fertile. This mountain, which is situated on a promontory between the two northern extremities of the Red Sea, is called, by the Arabs, *Jibbel Musa*, or the "Mountain of Moses." It is a rock of red granite,

and has numerous ledges and fertile spots, to which soil has been carried by human labour. On its declivity stands a convent of Greek monks, dedicated to St. Catherine; which, at this time, was so surrounded by parties of Arabs, as to have become almost a prison. Both men and provisions were drawn up and let down in baskets; and an excellent garden belonging to the convent was entered by a subterraneous passage. From the rocks above, the Arabs often shoot at the monks; and if they can seize any of the straggling brethren, they release them only on payment of a liberal ransom. This convent is believed to stand on the spot where Moses saw the burning bush.

At a little distance west from Sinai, stands *Mount Horeb.* The ascent of each of these eminences is steep and rocky, and the space of ground on which they stand is inconsiderable, when compared with their height. Mount Sinai is about one third the higher of the two; and is ascended by three thousand steps which have been cut in the rock. At some distance above the convent is a spring of excellent water. beyond this is a chapel dedicated to the Virgin Mary; and on a small plain still higher are two other chapels.

Shortly after the return of Mr. Niebuhr and his friends to *Suez,* they embarked in a vessel to proceed down the *Red Sea.* The ships engaged in this navigation usually sail in small fleets, for the purpose of aiding each other in case of danger, for, as they sail close to the shore, amid reefs and coral rocks, and are guided in a most unskilful manner, many of them would otherwise be lost.

The voyagers passed the ancient town of *Tor,* but found its port in ruins. In the neighbourhood, however, there were some considerable villages. Beyond this town they did not see any inhabited place, till they arrived at *Jambo,* the port of Medina. Here the passengers, who were destined for that city, were landed.

Medina stands in the midst of a sandy plain, and at the distance of about fifty miles east from the shore.

Though a small and poor town, it is much resorted to by Mahometan pilgrims, in consequence of its having been the burial-place of the founder of their religion. The tomb of Mahomet is in a kind of chapel, within the great mosque, and is surrounded by a gilt copper grating, to prevent too near an approach of his votaries. The building which covers it is hung with a kind of silk stuff, embroidered with gold. It is guarded by forty eunuchs, placed there, as some persons say, to secure the treasure of precious stones and other offerings of rich Mahometans; but, according to Mr. Niebuhr, to prevent the populace from throwing dirt upon the tomb, that they may afterwards scrape it off and preserve it as a kind of relic.]

Before their arrival at Jidda, the voyagers were apprehensive of ill-treatment, from the bigotry of the Mahometan inhabitants; but, on their arrival, they were agreeably disappointed to find that they attracted little notice, and were in no degree molested. The governor, on being informed that the strangers understood astronomy, (a science which, in the east, is considered synonymous with astrology,) earnestly requested to know from them, the success of a war in which he was about to engage. Mr. Niebuhr candidly professed his ignorance of the future; but one of his companions artfully gratified the governor, by a favourable prediction.

[*Jidda* is a neat town, surrounded by a ditch and walls, and situated in a plain, near the shore of the Red Sea. The streets are regular; and the best houses are built of stone, and two or three stories high. They have all a great number of windows and flat roofs. The public markets are well supplied, but the price of provisions is high. As there is no river nor any spring near Jidda, there are no gardens in its vicinity; and the inhabitants drink rain-water, which is preserved in tanks or cisterns. The atmosphere of this town is constantly perfumed; for, in all places of public resort, there are men who sell water in glasses

to drink; and who have a chafing-dish near them, in which they burn incense and other aromatics. A similar practice is observed in the coffee-houses and shops. Jidda is considered a principal mart of the commerce of the Red Sea. Ships, from Mocha, bring hither coffee, and other productions of the East, which are unloaded, and re-shipped for the various ports on the African and Arabian coasts. All the manufactures of Europe, particularly cloth, are received at this place, from Suez; but these do not serve to balance the coffee and other productions of the East, which are paid for in Spanish coin.] This place also derives considerable support from the employment of its inhabitants in conveying pilgrims and provisions to Mecca.

Mr. Niebuhr and his companions being desirous of proceeding to Hodeida, were recommended to embark in a Maskat vessel. But this, when they went on board, appeared more like a hogshead than a ship. The planks were thin and without pitch; and it was navigated by a few naked black slaves. They were, however, advised not to be alarmed at appearances, as the Maskat Arabs were good sailors. Accordingly, though their accommodation was somewhat defective, they embarked in it, and proceeded, slowly but safely, along a coast as desert as that between Suez and Jidda. On arriving at *Loheia*, Mr. Niebuhr was surprised to find the inhabitants of that part of Arabia considerably more polished and courteous than any Arabians he had hitherto seen. They were peculiarly inquisitive and intelligent. Having hitherto been acquainted with Europeans only as merchants, the arrival of a physician, a botanist, and an astronomer, was, to them, an agreeable novelty. The governor invited them to continue some time in Loheia; and assured them that they might travel, in safety, through every part of the adjacent country.

The travellers, mounted on asses, set out, on a journey, along the *Tehama*, or sea-coast district of *Yemen*. Here they proceeded as safely as they could have done

in England; and were annoyed only by the moving sand, which covered some parts of the tract. They found *Beit-el-Fakih*, a city which had lately risen to importance, through the filling up of the harbour of *Ghalefka*. This last circumstance had ruined Zebid, once the most commercial city in the Tehama. *Hodeida* was the port of Beit-el-Fakih, and had a tolerable harbour. From this place they set out on an excursion to *Kahhme* and *Hadie*, among the coffee mountains. The rocks here were entirely basaltic, and, in many places, were formed into columns, which served as props to the coffee-trees. The coffee plantations diffused a most delicious perfume; and some of the plantations, which were artificially watered, yielded two crops in the year. In a subsequent excursion, through another part of the mountains, Mr. Niebuhr and his companions passed through the small towns of *Udden* and *Djobla*, but found the country, on the whole, thinly inhabited. Mr. Forskal, the botanist employed in this expedition, was supposed, by the natives, to be occupied in searching for plants, that he might employ them in making gold, while Mr. Niebuhr's observations on the heavens procured for him the fame of a magician.

After these excursions the party set out for *Mocha*. On approaching the city they were obliged to dismount from their asses, and enter it on foot. After their arrival they addressed themselves to a merchant called Saleh Ismael, whose business seems to have been to prey upon strangers; and who, not succeeding with them to his wish, did them all the injury in his power. On going to the custom-house, they found their packages opened, and all their goods very roughly handled. Strong suspicion was excited against them by some preserved fishes and serpents, which they possessed any lawful object for the collecting of these, appeared wholly beyond the comprehension of this people. The spirits in which they were preserved, formed an article both profane and odious; while the smell, issuing from them, and spreading through the house, ex-

cited the most unfavourable impressions. At length it was suggested, that, being doctors, their object must have been to poison the dola or governor. When informed of this opinion, the dola flew into a violent rage, caused them to be turned out of the house, and the door to be shut against them. At the same time, they learned that all their books and effects had been thrown, from the windows of their lodgings, into the street. They wandered about for a long time, but found every door shut against them. At length, through the favour of the cadi and an English merchant, they obtained accommodation. Being advised to wait upon the dola with a present of fifty ducats, they very unwillingly made up their minds to do so. They went to his house, and, his wrath having somewhat evaporated, they were kindly received, and had all their effects restored. They were even raised to favour, in consequence of their afterwards successfully applying surgical aid to a wound which he had received in his foot. This, however, led to an inconvenient result, as the cure proved tedious; and, till it was completed, he evaded all their solicitations to proceed on their journey. It afforded them much gratification, therefore, when a quack came forward, and undertook, on receiving the sole charge, to perfect the cure in eight days.

Mocha is a town of considerable extent, fortified with walls and towers, and situated in a dry and sterile country. The houses are built of stone. some of them are handsome; but others are not better than huts. Its immediate environs have a great number of date-trees, and some gardens An important traffic is carried on at this place in coffee and other productions of Arabia and India.

From Mocha the travellers went to *Täas,* a large city, surrounded by mountains, and said to be peculiarly productive of plants; but of these Mr. Forskal had only a tantalizing view, as the governor of Täas was at war with the ruling sheiks, and would permit no one

to visit their territories. The travellers next came to *Jerim*, a small town, where they had the misfortune to lose Mr. Forskal, who died there. Passing then through *Damar*, *Manahhel*, and *Suradge*, they at length arrived at *Sana*, the present capital of Arabia. Being desired to alight at a villa belonging to the vizier, without the gates, they expected to be introduced to him; but they found that the arrangement was only with a view to the humiliating procedure of their walking into the town, while their Mahometan servants rode. The imam, however, sent a present of five sheep, and soon admitted them to a public audience. He was found in a hall, the approach to which was so crowded with courtiers, officers, and horses, that the travellers could with difficulty pass. He was seated, cross-legged, on cushions, and allowed them, by peculiar favour, to kiss both the back and the palm of his hand, when all the persons who were present, cried aloud: "God preserve the imam." The conversation, as it could be carried on only by interpreters, was not very interesting; and they took their departure with the same ceremonies as were used at entering. On returning home they received a present of ninety-nine small coins, the entire value of which was not more than seven shillings and six-pence.

Sana is not a very large place, for it can be walked round in the space of an hour; and within this circuit there are many gardens. The ordinary houses are built of unburnt bricks; but there are several mosques, and many noble palaces. The neighbourhood abounds with gardens, and has been compared to Damascus, but it is not nearly so well watered.

From Sana the travellers returned to *Mocha*, whence they sailed for India.

We must now return northward to Jidda, for the purpose of accompanying Ali Bey in a journey thence to Mecca, a city, the approach to which is strictly forbidden to all persons known to be Christians.

Ninth Day's Instruction.

ARABIA CONCLUDED.

Narrative of a Pilgrimage from Jidda to the city of Mecca. From the Travels of ALI BEY.

DISGUISED as a Mahometan pilgrim, Ali Bey had arrived at *Jidda* on the 23d of December, 1806; and, after a residence of three weeks, he set out for Mecca, with the professed intention of paying his devotions there. Being in a weak state of health, he was carried on a kind of litter, fixed upon the back of a camel, and was accompanied by several servants.

Before the close of the day he had passed the plain, and had entered the mountains. These were of naked rock, and scarcely produced any vegetation. Beyond them the country was again level, but varied, in several places, with woods and hills of small elevation. He afterwards passed a deep and narrow defile, in which the road was cut, in steps, through the different windings. About midnight of Thursday, the 22d of January, 1807, he arrived at the first houses of the city of *Mecca*.

Around the entrance of the town were collected several Mogrebins, or Arábs of the west; who presented Ali Bey with little pitchers of water, taken from the sacred well of Zemzem. He was also assailed by a great number of persons offering him lodgings; but a house had already been taken for him, near the temple, and to this he was conducted.

Pilgrims, says our traveller, ought to enter on foot into Mecca; but, in consequence of his illness, he was permitted to remain upon his camel. The moment he had entered his lodging, he performed a general ablution; after which he was conducted, in procession, to-

wards the *Temple*, by a person appointed for that purpose; who, as he walked along, recited different prayers in a loud voice. These the whole party who accompanied him, repeated together, word for word, in the same tone.

In this manner they arrived at the temple, making a tour, by the principal street, to enter at the *Beb-es-selem*, or "gate of health," which is considered as a happy auspice. After having taken off their sandals, they passed through this gate, which is near the northern angle of the temple. When they had traversed the portal or gallery, and were on the point of entering the great space where *El Kaaba*, or "the house of God" is situated, the guide arrested their steps, and, pointing with his finger towards it, said with emphasis, in the Turkish language, "Look, look! the house of God! the prohibited." The crowd that surrounded them; the portico of columns half concealed from view; the immense magnitude of the temple; the Kaaba, or house of God, covered with black cloth from the top to the bottom, and surrounded by a circle of lamps or lanterns; the silence of the night, all served to form a most imposing spectacle.

They entered the court by a path raised a foot high, and on their arrival at El Kaaba, they kissed the sacred black stone, which the Mahometans believe to have been brought thither from heaven by the angel Gabriel, and which is named *Hajera el Asouad* or "the heavenly stone." After this, headed by their guide, they performed the first tour round the Kaaba, reciting prayers during the whole time.

The *Kaaba* is a four-sided tower, covered, except at the base, with an immense black cloth. The black stone is discovered through an opening in the cloth; and a similar opening, at the southern angle, discovers another part of it.

The pilgrims go seven times round the Kaaba, beginning at the black stone, or the eastern angle; and, passing the principal front, in which is the door. On

their arrival at the south angle, they stretch out their right arm; and, having touched the angular marble with their hand, they pass this over their face and beard, saying: "In the name of God, the greatest God, praise be to God." They then continue to walk towards the north-east, saying: "Oh! great God, be with me! Give me the good things of this world, and those of the next." On their return to the eastern angle, they raise their hands, and exclaim: "In the name of God, the greatest God." They afterwards say, with their hands down: "Praises be to God," and kiss the black stone. Thus terminates the first tour.

The remaining rounds are performed in similar manner, except that, in one part, the prayers are somewhat varied; and the traditional law orders that the concluding rounds shall be made in a quick step.

At the end of the seventh round, and after having kissed the black stone, they recite, in common, a short prayer, and then proceed to the well *Zemzem*. Here they draw buckets of water, and drink as much of it as they can swallow. After this they leave the temple, and go up a small street, which forms the *hill of Saffa*. This is terminated by a sacred portico called *Saffa*, composed of three arches upon columns, and ascended by steps. When the pilgrims have arrived there, they turn their faces towards the gate of the temple, and recite a short prayer standing.

The procession then directs its course through the principal street of Mecca, and passes a part of the *hill of Meroura*, the pilgrims reciting some prayers at the end of the street, which is terminated by a wall. They then ascend a flight of steps, and, turning their faces toward the temple, the view of which is interrupted by intervening houses, they recite a short prayer; and they continue to go from the one hill to the other seven times, repeating prayers, in a loud voice, as they proceed.

These seven journeys between the two hills being completed, there are a great number of barbers in waiting, to shave the pilgrims' heads, an operation which they perform very quickly, the barber at the same time saying prayers in a loud tone, which the pilgrims repeat after them word for word. This operation terminates the first ceremonies of the pilgrimage to Mecca.

The day having begun to dawn when these first ceremonies were ended, Ali Bey was told he might retire for a little while to rest, but, as the hour for morning prayers was not far distant, he preferred returning to the temple, and he did not reach his lodging till the prayers were ended.

He went to the temple again at noon, to the public Friday prayer, after having, a second time, made the seven turns round the Kaaba, having recited a particular prayer, and drunk largely of the water of Zemzem.

The next day, Saturday the 24th of January, the door of the Kaaba was opened. This door is shut the whole year, except during three days. On the first of these all the men who are at Mecca may go and say their prayers. The second day is dedicated to the women, who go to pray; and the third (five days afterwards,) is appropriated to washing and purifying it. In the present instance, on the second opening of the Kaaba, Ali Bey remarks that the women entered it in crowds, and went seven times round it, in the same manner as the men.

On Thursday, the 29th of January, the Kaaba was washed and purified, with the following ceremonies. Two hours after sun-rise, the Scherif of Mecca, went to the temple, accompanied by about thirty persons, and twelve negro and Arabian guards. The door of the Kaaba was already open, and was surrounded by an immense number of people. The Scherif then, mounting over the shoulders and heads of the multitude, entered. All the water-carriers of Mecca advanced, with their vessels full of water. These were passed from hand to hand, until they reached the

guards at the door. In the same manner were passed a great number of very small brooms, made of the leaves of palm-trees. The negroes began to throw the water upon the marble pavement of the Kaaba: they also cast rose-water upon it, which, flowing out at a hole under the door, was caught, with great avidity, by the people. The Scherif made a sign for Ali Bey to approach: several persons raised him up; and, after walking upon the heads of some others, he arrived at the door of the Kaaba, where the negro guards assisted him to get in. The Scherif swept the hall himself. Immediately after Ali Bey had entered, the guards presented him with a bundle of small brooms, some of which he took in each hand; they then threw water upon the pavement, and he began his duty by sweeping earnestly with both hands, although the floor was quite clean, and polished like glass. They afterwards gave into his hands a silver cup, filled with a kind of paste, made of the saw-dust of sandal-wood, kneaded with essence of roses; and directed him to spread it upon the lower part of the marble, beneath the tapestry which covered the walls and the roof. They also gave him a large piece of aloe-wood, which he burned in a chafing-dish, to perfume the hall. After he had finished all these things, and had repeated his prayers, the negroes helped him down upon the people, who also assisted him to reach the ground; and he went home completely wet.

On Tuesday, the 3d of February, that part of the black cloth which surrounded the door and the bottom of the building was cut away. This operation completed the ceremony of what is called the Purification of the House of God. All the assistants of the temple tried to obtain some pieces of this cloth, which they divided into smaller pieces, as a sort of relict for the pilgrims, who were expected to return the favour by pecuniary acknowledgments.

On the same day, a part of the army of a people called Wehhabites, entered Mecca, to fulfil the duties

of pilgrimage, and to take possession of this holy city. Ali Bey was in the principal street, about nine o'clock, when he saw a crowd of men approach. But what men! Imagine, says he, a multitude of individuals, thronged together, without any other covering than a small piece of cloth round their waist, except some few who had, upon the left shoulder, a napkin that passed under the right arm, being naked in every other respect; with their match-locks upon their shoulders, and large knives hung to their girdles. They appeared to be five or six thousand in number, and were so pressed together, in the whole width of the street, that it would not have been possible to have moved a hand. The column was preceded by three or four horsemen, each armed with a lance twelve feet long, and followed by fifteen or twenty men, mounted upon horses, camels, and dromedaries, with lances like the others.

A great number of children belonging to the city, who generally serve as guides to strangers, came to meet them, and presented themselves, successively, to the different parties, to assist them as guides in the sacred ceremonies. Already had the first parties begun their turns round the Kaaba, and were pressing towards the black stone to kiss it, when the others advanced in a tumult, mixed among the first, and confusion was soon at its height. Tumult succeeded to confusion: all, wishing to kiss the stone, precipitated themselves upon the spot. In vain did their chiefs ascend the base near the stone, with a view to enforce order: their cries and their signs were alike useless.

The movement of the circle increased by mutual impulse. They resembled, at last, a swarm of bees; and, circulating rapidly and without order, round the Kaaba, by their tumultuous pressure, they broke all the lamps, with the guns which they carried upon their shoulders.

After the different ceremonies round the Kaaba were ended, every one ought to have drunk and sprinkled himself with the water of Zemzem: but they rushed to the well in such crowds, and with so much precipitation,

that, in a few moments, the ropes, the buckets, and the pulleys, were all broken. The chief, and those employed at the Zemzem, abandoned their post; the Wehhabites alone remained masters of the well; and, descending to the bottom, obtained the water how they could.

The grand day of the Mahometan pilgrimage to Mount Arafat, was fixed for Tuesday, the 17th of February. Ali Bey left the city in the preceding afternoon; and, having passed the barracks of the Negro and Mogrebin guards, which are situated at the northern extremity of the town, he turned towards the east, and saw a large country-house belonging to the Scherif. Soon afterwards he obtained a view of a celebrated eminence called *Jibbelhor*, or "the Mountain of Light." This mountain, which presents the appearance of a sugar-loaf, rises above all those by which it is surrounded. There was a chapel formerly upon its summit, which was an object that the pilgrims visited; but the Wehhabites had destroyed it.

On turning along the road towards the south-east, Ali Bey shortly afterwards entered the town of *Mina*, which consists of a single street, so long that it occupied him twenty minutes in passing through it. About four o'clock he pitched his tent on the eastern side of Mina, in a little plain, where there was a mosque, surrounded by a wall that resembled a fortification. A detachment of Wehhabites, mounted upon dromedaries, arrived and encamped before the door of the mosque. This was followed by several others; so that, in a short time, the whole plain was covered. A caravan from Barbary, another from Yemen; a great number of negro pilgrims from Soudan or Abyssinia; several hundred Turks from Suez; many Mogrebins, who came by sea; a caravan from Bassora; others from the east; Arabs from Upper and Lower Egypt; those of the adjacent country, and the Wehhabites: all were now assembled, and encamped together, in this little plain; where tradition relates, that

Mahomet himself was accustomed to encamp when he went to Arafat.

On the 17th, at six o'clock in the morning, all the pilgrims set out towards the south-east. At seven they arrived at *Mosdelifa*, a chapel with a minaret, situated in a narrow valley. After leaving this they passed through a narrow passage, between the mountains, and traversed a second valley to the south-east, which lay at the foot of *Mount Arafat*, where they arrived at nine. This mountain is a principal object of the pilgrimage of the Mahometans; and it is here that the grand spectacle of the pilgrimage is to be seen;—an innumerable crowd of people from various distant nations, and of all colours.

Arafat is a granite rock, about one hundred and fifty feet high, and is situated at the foot of a mountain, in a plain about three quarters of a league in diameter, surrounded by barren mountains. It is enclosed by a wall, and is ascended by staircases, partly cut in the rock, and partly composed of masonry. On its summit is a chapel; and at its foot is a platform, which has been erected for the worshippers of Mahomet to kneel upon in prayer. Near the foot of the mountain are fourteen reservoirs or basins, which yield a great abundance of excellent water.

The Mahometan ritual commands, that, after having repeated the afternoon prayer, which the pilgrims did in their tents, they should repair to the foot of the mountain, and wait there the setting of the sun. The Wehh..bites, with a view to obey this precept, began to approach, and, in a short time, an army of forty-five thousand men passed, all naked, and nearly all mounted upon camels and dromedaries. They were accompanied with a thousand camels, carrying water, tents, firewo d, and dry grass for the camels of the chiefs. Two hundred men on horseback carried colours of different kinds, fixed upon lances. The whole mountain and all its environs were soon covered with them.

A sermon was preached upon the mountain, but this, of course, very few could hear. Afterwards the pilgrims waited for the period of the sun setting. The instant this took place, what a tremendous noise! Let us imagine (says Ali Bey) an assemblage of eighty thousand men, two thousand women, and a thousand children; sixty or seventy thousand camels, asses, and horses, which, at the commencement of night, began to move in a quick pace along a narrow valley, one after the other, in a cloud of sand, and delayed by a forest of lances, guns, swords &c.; in short, forcing their passage as they could, pressed and hurried on by those behind. Only an hour and a half were occupied in returning to Mosdelifa. The motive for this precipitation is, a doubt whether the prayer of the setting sun ought to be said at Arafat or at Mosdelifa, at the same time as the night prayer, which is directed to be said at the last moment of twilight, that is, an hour and a half after sun-set.

The pilgrims set out on the next day, Wednesday, the 18th of February, at five o'clock in the morning, and returned towards Mina. Ali Bey and his party alighted, after their arrival at this place, and went immediately to what is called the "house of the devil." They had each seven small stones of the size of grey peas, which they had picked up, the evening before, at Mosdelifa, expressly to throw against the house of the devil. Mahometans of the particular rite of Maleki, which Ali Bey professed, throw the stones one after the other, pronouncing, after every stone, the words: "In the name of God, very great God."

Having risen at break of day on Thursday, the 19th, to say his prayer, Ali Bey perceived that his writing-desk, books, papers, and some clothes, had been stolen; and part only of these were afterwards recovered.

Previously to the noon prayer, the pilgrims went to throw seven small stones against a stone pillar, about six feet high and two feet square, which stands in the middle of the street of Mina, and is said to have been

erected by the devil. They also threw seven stones against a pillar similar to it, and about forty paces distant.

Ali Bey returned to *Mecca*, on Friday, the 20th of February; and, on entering the town, he went to the temple, where he took seven turns round the Kaaba; and, after having said the requisite prayer, and drunk of the water of Zemzem, he went out at the Saffa gate, to complete his pilgrimage, by taking the seven journeys between Saffa and Meroua, as on the night of his arrival.

A description of the Temple and City of Mecca.

The *Temple of Mecca* is known to Mahometans under the name of *El Harem*, or "the temple of excellence." It is composed, among other parts, of La Kaaba, or "the house of God;" of the well of Zemzem; of the Cobba, or "Place of Abraham;" of the places where the four orthodox rites are performed; two cobbas, or chapels; the arch, called Bab-es-selem; a spacious court, surrounded by a triple row of arches; two smaller courts, surrounded with elegant piazzas; and seven towers, or minarets, five of which are attached to the edifice, and the other two are placed between the neighbouring houses, out of the enclosure.

La Kaaba, or the house of God, is a four-sided tower, the sides and angles of which are unequal, but of which the front is about thirty-seven feet in length. Its height is somewhat more than thirty-four feet. In the front is the entrance, which has an elevation of six feet from the ground, and is composed of two folding doors, of bronze, gilt and silvered; and fastened with an enormous padlock of silver. The basement that surrounds the building is of marble, twenty-two inches high, and has large bronze rings fixed in it, to which is fastened the lower border of the black cloth that covers the walls.

The *Black Stone*, or "Heavenly Stone," as it is

called, is raised forty-two inches above the floor, and is bordered all round with a plate of silver, about a foot broad. The part of the stone which is not covered by the silver, is nearly a semi-circle, measuring about six inches one way, and eight inches and a half the other. The Mahometans believe that this stone was a transparent hyacinth, brought from heaven to Abraham by the angel Gabriel, as a pledge of his divinity; but that, on being touched by an impure woman, it became black and opàque. It is, however, nothing more than a fragment of volcanic basalt, sprinkled throughout its circumference with small pointed crystals, and is varied with red felspar, upon a dark ground. The continual kisses and touchings of the Mahometans have worn the surface uneven, and to such a depth, that it has lost more than an inch of its thickness.

The interior of the Kaaba consists only of a hall, which is raised above the outside plane, to the same height as the door, and the roof of which is supported by two columns; but these, as well as the walls, are covered, from the top to within five feet of the pavement, by a cloth of rose-coloured silk, sprinkled with flowers embroidered in silver, and lined with white silk. Every sultan of Constantinople is obliged to send a new one when he ascends the throne; and this is the only occasion on which it is ever changed. The lower part of the walls is inlaid with fine marbles, some of them plain, others ornamented with flowers, arabesques in relief, or inscriptions. The floor is paved with the finest marble. There are silver bars which extend betwixt the columns, and from both columns to the wall; and an infinite number of gold lamps are suspended one over another. It has already been remarked, that La Kaaba is covered, on the outside, with a large black cloth suspended from the terrace, and fastened below by strings to bronze rings that are fixed in the base. A new cloth is brought, every year, from Cairo, as is also a curtain to cover the door. The latter is truly magnificent, being embroidered with

gold and silver. The black cloth is embroidered, at about two thirds of its height, with a band of gold two feet broad, in inscriptions, which are repeated on all the four sides. The Kaaba is entered by a wooden stair-case of ten steps, which is placed before the door during the days that it is open to the public: this stair-case is mounted upon six large rollers of bronze, and has rails on each side.

El Makam Ibrahim, or "the Place of Abraham," is a kind of sarcophagus or stone-coffin, twelve feet nine inches in length, in a small building thirty-four feet distant from the centre of the wall, in which is the door of the Kaaba. The roof is supported by six pilasters; and a railing of bronze encloses four of these, and has a door always shut, and locked with a large silver padlock. The Mahometans assert that the sarcophagus is a large stone, which served Abraham for a footstool, to construct the Kaaba, and which increased in height as the building advanced. To facilitate the labours of the holy workman, it is asserted that the stones came out miraculously and ready squared, from the spot where the footstool now stands. Hence the Mahometan ritual commands that a prayer shall be said there by the pilgrims, after they have perambulated the house of God.

The *Well of Zemzem* is fifty-one feet distant from El Kaaba. It is about seven feet and a half in diameter, fifty-six feet deep to the surface of the water, and the brim is formed of fine white marble, and is five feet high. The attendants mount upon the brim to draw the water; and round the inside of the brim is a railing of iron, with a plate of brass at the foot, to prevent them from falling over. Three brass pulleys, with hempen cords, and a leathern bucket to each end of the cords, serve to draw up the water. Notwithstanding the depth of the well, and the heat of the climate, the water is hotter when first drawn up than the air; and it is so abundant, that at the period of the pilgrimage, though thousands of pitchers are drawn, its level is not sen-

sibly diminished. The Mahometans believe that this well was miraculously opened by the angel of the Lord for Agar, when she was in the desert, with her son Ishmael. A small house has been constructed round it: this consists of the room which contains the well; another smaller room, which serves as a store-house for the pitchers; and a staircase to ascend to the roof or terrace. The room containing the well is lined and paved with marble, and is lighted by eight windows. The number of pitchers belonging to the well is immense: they occupy not only a room appropriated for them, but several others around the court of the temple.

These pitchers have each a long cylindrical throat, with a body as long as the neck, terminating in a point at the bottom. They are made of unglazed earth, and are so porous that, in a few seconds, they render the water singularly cool. Besides that which is furnished to the pilgrims, the water-carriers of Zemzem walk continually in the temple, to sell and distribute the water. They carry the pitchers upon their left shoulder, stopped with a kind of dry grass, which prevents dust or insects from getting to the water, but which does not prevent it from flowing, when they wish to pour some out, without unstopping the pitcher. They carry in their right hand a small cup, in which they present the water to those who ask for it.

El Beb-es-selem, or "the door of health," is an insulated arch, which is constructed of hewn stone, and terminates in a point. It is considered a good omen for pilgrims to pass under this arch the first time they make the tour of the Kaaba.

There are several detached buildings, of different form and arrangement, appropriated as chapels, and for peculiar prayers and ceremonies.

The great *court* of the temple has four wings or porticos, supported by columns. It forms an irregular parallelogram, the longest side of which measures about five hundred and thirty-seven feet in length, and the shortest three hundred and fifty-six. In front of each

of the longest sides, are thirty-six arches, and of the shortest twenty-four. These are slightly pointed, and are supported by columns of greyish marble, of an order of architecture somewhat resembling the Doric. Each side is composed of three naves, or rows of arches; which, with the exception of some partial irregularities, are all supported by columns; so that there may be counted, in the whole, more than five hundred columns and pilasters.

The temple has nineteen *gates*, with thirty-eight arches. That called the gate of Saffa is the only one which has an ornamented front, all the rest being quite plain. The walls of the temple are connected, on the outside, by houses, so that it has no external front, and some of the houses have windows which overlook the interior of the building.

The principal persons attached to the temple of Mecca are a chief, called Scheik el Haram; a chief of the well; and forty eunuchs, who are negroes, and are denominated the guardians and servants of the house of God. There are also a great number of attendants and water-carriers; besides lamp-lighters, lamp-trimmers, servants attached to the various places of prayer; and also a multitude of porters, who take care of the sandals at the different doors. There are, besides, public criers of the minarets; imans, for the various rites; the kadi and his people; the choristers, the mufti, guides, and innumerable others: so that nearly one half of the inhabitants of Mecca may be considered as employed about the temple.

The *city of Mecca* is the centre of the Mahometan religion, in consequence of the temple which Abraham is believed to have raised here, to the Supreme Being. It is situated in a narrow valley, which winds, irregularly, between mountains, from the north-east to the south-west; so that the city, which follows the windings of the valley, and is partly built on the sides of mountains, is very irregular.

The principal *streets* are considered handsome, on

account of the neat fronts of the houses. They are sanded, level, and very convenient. The buildings are somewhat in the Indian or Persian style. They have each two rows of windows with balconies. Several of them have large windows, quite open, as in Europe; but the greatest number of windows are covered by a species of curtain somewhat like a Venetian blind. The *houses* are of stone, three or four stories high, and sometimes even more. Their fronts are ornamented with bases, mouldings, and paintings, which give them a very graceful appearance. The roofs form terraces, each surrounded by a wall about seven feet high, open at certain spaces, which are occupied by a kind of railing, formed of red and white bricks. These, at the same time that they contribute to ornament the front, skreen, from observation, the women, when they are upon the terraces. All the staircases which Ali Bey saw were narrow, dark, and steep. The rooms were well proportioned; and, besides the large windows and balconies, had a second row of smaller windows. Each room had a shelf all round.

The public *markets* of Mecca are held in the principal streets: indeed the great street may be considered as a continued market, from one end of the city to the other. Here dealers expose their goods, in slight sheds, built with sticks and mats; or under large umbrellas, each supported by three sticks, which meet in the centre. The markets are well supplied, and are filled with people all the day long, particularly at the period of the pilgrimage. There are also ambulatory restaurateurs, who sell ready-dressed victuals and pastry.

Ali Bey saw only one flower during the whole time he was at Mecca, and this was on his way to Arafat. He ordered one of his servants to pluck it, and bring it to him; but the man was perceived by the pilgrims, who ran immediately to him, saying that it was a sin to pluck any plant during the pilgrimage; and he was obliged to desist.

There is, probably, no Mahometan city where the

arts are so little known as at Mecca. Not a man is to be found capable of making a lock or a key. All the doors are locked with large wooden keys; and the trunks and cases, with padlocks brought from Europe. No inhabitant of Mecca knows how to engrave an inscription, or any kind of design upon stone. There is not a single gun-smith or cutler able to make a screw; or replace a piece of the lock of an European gun. The smiths of the country are able to manufacture only their rude matchlocks, their bent knives, lances, and halberts. The sciences are nearly in the same state as the arts. The whole knowledge of the inhabitants seems to be confined to reading the Koran, and to writing very badly. They learn, from their infancy, the prayers and the ceremonies of the pilgrimage, in order to be able, at an early age, to obtain money, by officiating as guides to the pilgrims. Children, five or six years of age, are often seen fulfiling these functions, carried upon the arms or shoulders of the pilgrims, who repeat, word for word, the prayers, which the children recite, at the same time that they follow the path pointed out, by them, to the different places.

The aridity of the country around Mecca, is such that, when Ali Bey was there, there was scarcely an herb of any kind to be seen near the city, and no one must expect to find here any thing like a meadow. The inhabitants do not sow corn; for the soil would not produce any plant to the cultivator.

Tenth Day's Instruction.

PERSIA.

This once mighty empire, which, in the ancient periods of its history, sent forth innumerable legions for the

invasion of other countries; which was occupied by splendid and wealthy cities; and the plains of which were rendered productive by the wealth, the industry, and the ingenuity of its inhabitants, has long sunk into decay. Its general aspect, at present, is that of an immense salt and arid plain, that would be nearly unproductive, were it not for the ranges of mountains by which it is traversed. The streams descending from these, communicate beauty and fertility to the valleys; and have given rise to the vivid and exaggerated descriptions of this country, which are found in the writings of the Persian poets.

The most irregular and elevated parts of Persia, are the north-western provinces; and from these extend two principal ranges of mountains, one in an easterly, and the other in a south-easterly direction, having their loftiest summits clad, for many successive months in the year, with snow. Some of the plains are several hundred miles in extent. The artificial canals, by which these were formerly watered, are now dried up; the husbandmen, by whom they were cultivated, have long since been ruined by war and oppression; and their place is now occupied by scattered tribes of wandering Arabs. In many places, the salt with which the soil is impregnated has accumulated on the surface; and that land, which, formerly, was productive of an abundant supply of food for human subsistence, now produces only soda and other saline plants. Some of the northern provinces of Persia, many of the valleys, and several parts of the plains, near the principal cities, are, however, still rich and fertile, and yield excellent wheat, rye, barley, and millet. Fruit-trees of various kinds, which are cultivated in European gardens, here grow wild: among these may be enumerated fig-trees, mulberry, almond, peach, and apricot-trees. Grapes, citron, cotton, sugar, and useful drugs of various kinds, are grown in several of the provinces.

In no country of equal extent are there so few navigable *rivers* as in Persia. The largest of the Persian

lakes is that of Urmia, which is about three hundred miles in circuit, and the waters of which are said to be more saline than those of the sea.

As this country extends from about the twenty-sixth to the forty-second degree of north latitude, and as, towards the north, its mountains are of great height, the *climate* is necessarily varied. The mountainous regions have a cold and piercing atmosphere; whilst the plains of the south are hot and unhealthy. The central districts are, in general, mild and temperate.

The *government* of Persia is despotic. The king, who is styled shah and sophi, is under no control. He may confiscate the property of his people, may imprison them, or take away their lives: he may even depopulate whole districts; and all this without being subject to the control of any law. The officers of the government are likewise despots; and the common people often experience great calamity, from the arbitrary extortions of their chiefs.

By some writers it is asserted that the Persians have no regular or standing *army:* others speak of a considerable number of regular troops, some of which are trained in the European style. The most important military force consists of cavalry; and it is said that, in popular commotions, the king's great dependance is on the cavalry of the wandering tribes, whose chiefs, whenever they are summoned for the purpose, are always ready to attend him, with a proportion of their vassals. This species of force receive no regular pay; but, in return for their services, they have ample licence to plunder. In Persia, no distinction is made between the civil and the military professions; so that, if the king does not take the field in person, the army is commanded by the prime minister, although he may never have seen a shot fired.

Extensive as this country is, its whole population is supposed not to exceed ten millions. The men are, in general, above the middle size, and well-proportioned. Their general complexion has a tinge of

olive; but, in the southern and eastern provinces, it is dark-brown. The most prominent characteristics of a Persian, are a high fore-head, an aquiline nose, a large chin, and black hair: black eyes and arched eye-brows are much admired. The men shave their heads, except a tuft of hair on the crown of their head, and two locks behind the ears; and they often dye their beard black.

In their *manners* the Persians are pleasant and plausible. They are polite, hospitable, and inquisitive; but devoid of honour and good faith. Few people are more talkative, or more hyperbolical in their compliments than these; and no reliance can be placed on their words or their promises. Selfish, passionate, and cruel, they are mean and obsequious to their superiors and equals, if they have a prospect of advantage; and to their inferiors they are supercilious and insolent. The English denominate them the Parisians of Asia.

They seldom vary the appearance of their *dress*, except in colour. Over light trowsers of silk or blue cotton the men wear a shirt; and next to that a vest of chintz or shawl, with sleeves which extend to the wrist. The exterior robe descends to their ancles; and the whole are fastened, with a belt, round the waist. On their head they wear a high kind of cap or bonnet. Merchants are prohibited from the use of scarlet or crimson in their dress. The labourers and peasantry wear no cap, and few clothes; but, in winter, they cover themselves with a dress of sheep's-skin. Cloth stockings, or woollen socks and slippers, are sometimes used. In their houses the women are thinly clad with loose garments of muslin, silk, or velvet; and, when they go abroad, they wear a white veil. Their arms are ornamented with bracelets, and their heads with pieces of silk and with jewels.

It is customary with the Persians to eat twice or three times a day. At their first meal they have coffee. About eleven o'clock they dine, on fruit, sweetmeats, milk, and other light food; but their chief repast is

supper. Both males and females are immoderate in the use of tobacco for smoking: they also chew opium in great quantity.

In general the houses of the principal persons are built of brick, are one story high, and have flat roofs. The furniture consists chiefly of carpets; and the beds are formed of two thick cotton quilts, with carpets under them. Instead of a chimney, there is usually a round hole in the middle of each apartment.

The Persians excel in many *manufactures*, and particularly in works of ornament and splendour. Those rich carpets, which, in consequence of our importing them from Turkey, are called Turkey-carpets, are made by the Iliats, or wandering tribes, in the plains of Persia. The Persians also excel in brocade and embroidery; in manufactures of silk, of silk and cotton, and silk and wool. Great works of tapestry, wrought in silk and wool, and embellished with gold, were formerly carried on at the Persian court; and the art still exists, but it is not now much encouraged. Leather, paper, porcelain, nearly equal to that of China, and shawls, somewhat similar to those of Cashmere, are also enumerated among the manufactures of this country.

Silk is produced in several of the provinces, particularly in those near the Caspian Sea; but the great export trade in silk, which once occasioned an intercourse with Persia to be eagerly sought for, by most of the countries of Europe, no longer exists. Some of the provinces supply a great abundance of wool, chiefly from the long-tailed sheep, but it is of coarse texture. The goats of Kerman yield a fine kind of wool, which is used in the manufacture of shawls. Cotton is raised in considerable abundance, but is chiefly consumed by the manufactories of the interior. Sugar-canes are grown for the manufacture of sugar; but the Persians do not well understand the art of refining it. Roses are cultivated on account of the essence which is obtained

from them, and which, in the east, is valued above all other perfumes.

Trade, however, is now at a very low ebb in this country. The Persian Gulf has no port except that of Bushire; and the small marine which this country once maintained, is almost annihilated. The Caspian Sea never was, nor never could be, the seat of an extensive trade: for, besides its difficult navigation, the only country with which it afforded a communication was Russia.

The established *religion* of Persia is that of Mahomet, but mixed with some Brahmin or Indian superstitions. Other religions are tolerated, but with an exception of the Guebres, or ancient worshippers of fire; a few bodies of these, to the amount of four or five thousand, have, however, found refuge in the unfrequented towns of Kerman.

In Persia it is customary to divide the day into three spaces; from sun-rise to noon, from noon to three o'clock, and from three o'clock to sun-set. Time is computed by lunar months; and the day, instead of being reckoned from midnight, as with us, is reckoned from sunset to sunset The week begins on Saturday, and the Sabbath is on Friday. The solar year commences at the vernal equinox, and consists of three hundred and sixty-five days.

For many ages the Persians have been celebrated for their love of learning; but there are not now either so great a number of students, or so many opportunities for instruction, as there were formerly.. The students in the madresse or college of Ispahan, are reduced from four or five thousand to as many hundreds. Medicine, as a profession, is in great esteem; and some of the Persian physicians are considered to be acute and sagacious; but it is considered requisite that every dose should be administered in a lucky hour, fixed by an astrologer. History and poetry are both studied with great attention. In science the Persians do not much excel; yet they possess some knowledge of algebra and geometry;

and a few of their learned men pretend to be acquainted with the writings of Euclid, Aristotle, and Plato.

Narrative of a Journey from Bushire to Ispahan. From an account of the Mission of Sir Harford Jones to the Court of Persia. By JAMES MORIER, Esq.

CIRCUMSTANCES connected with the views which Buonaparte entertained respecting the British possessions in India, induced him, in the year 1807, to enter into a treaty with Fatteh Ali Shah, king of Persia; and afterwards to send, from France, a formal embassy to the Persian court. To counteract the effects which it was feared the French influence might produce at this court, an embassy was immediately afterwards sent thither from England. Sir Harford Jones, who had, for some time, resided in Persia, and who had, in consequence, acquired a correct knowledge of the language and manners of the people, was selected as the envoy; and Mr. Morier was appointed the secretary.

On the 14th of October, 1808, the envoy and his suite landed at *Bushire*, in the Persian Gulf; and, protected by an escort of Persian soldiers, they marched, in procession, through an immense crowd, which raised clouds of dust, so thick that it was scarcely possible to distinguish an Englishman from an Asiatic. The streets which led to the house of the sheik or governor, were scarcely more than six feet wide; and the entrance to his house was so mean and ill-looking, that it might, more properly, have formed the door of a stable. It opened into a small court-yard; on one side of which was an apartment where the gentlemen of the mission seated themselves, on chairs placed for them. After having been here entertained, in the Persian style, with *kalcouns*, or pipes smoked through perfumed water, and with coffee, they mounted their horses, and rode into the country, to the house of

• Mr. Bruce, the East India Company's resident at Bushire.

This, the principal port of Persia, stands on a peninsular, near the north-eastern extremity of the Persian Gulf; and the town forms a triangle, which occupies the point of the peninsula. The part of the town next to the land is fortified by walls and towers; and two of the latter form the town-gate. Near the gate is a large brass cannon, a sixty-eight pounder, and two or three others, but all in a very bad condition. It is said that some years ago, during a siege of Bushire, the large gun was fired, in defence of the place; but that its concussion was so great and unexpected, that it forced open the gates, shook down fragments of the towers, and gave the enemy an easy entrance.

The materials of the town are a soft kind of stone, which is continually decomposing; and the dust which falls from it adds to the sandy ground-work of the streets, and when set in motion by the wind, or by a passing caravan, creates a cloud impenetrable by the sight. Few of the streets are more than six or eight feet wide; and they display, on each side, nothing but inhospitable walls. A great man's dwelling is distinguished by what is called a wind-chimney. This is a square turret, on the sides of which are apertures; and in the interior are crossed divisions, which excite currents of air, and communicate some comfort to the heated apartments of the house. The whole number of inhabitants is estimated at about seven thousand. Bushire contains seven mosques, two hummums or baths, and two caravanserais; but there is no public edifice which deserves particular description. The old English factory is a large straggling building near the sea. The bazars are similar to those in the provincial towns of Turkey. Each of the shops is a little platform, raised about two feet above the foot-path, where the vender, reserving a small space upon which he squats, displays his wares.

The country adjacent to Bushire is flat, and a few

cotton-bushes and date-trees, with water-melons and cucumbers, are almost the only objects which tend to alleviate the glare of the sandy plain.

After a delay of more than three months, the mission set out on its journey from Bushire to Shiraz. The suite of Sir Harford Jones now consisted of Mr. Morier, Mr. Sheridan, Mr. Bruce, Captain Sutherland, Cornet Willock, and Dr. Jukes; two Swiss servants, an English groom, an English and a Portuguese tailor, about half a dozen Indians, and a great number of Persians.

Not long after they had left the city, they were met by the Mehmandar, who was appointed to attend them. *Mehmandars* are a kind of official purveyors to foreign ambassadors. Under the commission of their sovereign, they are entitled to demand, from the inhabitants of the provinces, through which an ambassador passes, every article, and in any quantity, which may be deemed expedient. And, as there are no places of public accommodation on the roads, the requisite supplies are extorted from the private stores of the villagers.

The envoy himself was mounted on an Arabian horse; and, at his right stirrup, walked a tall *chatter*, the chief of his class *: then followed the gentlemen of the mission. To the right and left were pipe-trimmers, who carried the smoking apparatus, in boxes fashioned for the purpose. Behind the gentlemen of the mission followed a great crowd of Persians on horseback; and the whole procession was closed by a party of Persian soldiers. The arrangements of the camp were as follow: there were two state tents, one for dinner, and the other for receiving company. The latter, with the envoy's private tent, was enclosed within canvass walls. Around these were the tents belonging to the gentlemen of the mission, each person having his own.

* The chatters are a kind of running footmen, who, in fantastical dresses, generally attend the horse of a great man.

There was also one tent appropriated to cooking, and many others, of smaller size, for the servants.

After having passed the swamps which terminate the extremity of the inlet of the sea, from the port of Bushire, the soil of the plain was sandy, but interrupted, here and there, with rocks. In their progress they met Mahomet Hebee Khan, who had been recently appointed governor of Bushire, and who had formerly been the friend and instructor of Sir Harford Jones. He was preparing to enter the town with all possible splendour. From Bushire to the swamps, stages had been erected, on which bullocks were to be sacrificed, and from which their heads were to be thrown beneath his horse's feet as he advanced; a ceremony appropriated solely to princes, and to them only on particular occasions.

In the cultivated parts of the country, the gentlemen of the mission observed the peasants, in the evening, when their toil in the fields was ended, walking home, with their ploughs over their shoulders. The villages, through which they passed, consisted almost wholly of huts; and there were many small forts, but in a ruinous state, of square form, with a turret at each corner. Around the villages were plantations of date and tamarisk trees.

On the 23d the mission passed through an elevated and irregular country. From some points of view the scenery was grand and picturesque in the extreme. A considerable river, which has its rise among the mountains of Shapour, wound through the difficult passes of the steeps. This part of the country is infested with robbers, who live in the deepest recesses of the valleys, and who commit their depredations, on unguarded travellers, with impunity. The mission, however, proceeded through the mountains without the least molestation.

At the distance of about two miles from *Kauzeroon*, they were met by the governor, with a numerous party of horsemen; and, afterwards, by nearly the whole

male population of the place. A bottle, containing sugar-candy, was broken under the feet of the envoy's horse, a ceremony, which is seldom practised in Persia, to any except royal personages. After this, about thirty wrestlers, in party-coloured breeches, (their only covering,) and each armed with a pair of clubs, began each to make a most curious noise, to move in extravagant postures, and to display their professional exploits all the way to the place fixed upon for the encampment. It would be difficult, says Mr. Morier, to describe a crowd so wild and confused as this. The extreme jolting, running, pushing, and scrambling, almost bewildered him; whilst the dust, which seemed to powder the beards of the Persians, nearly suffocated the whole company. Probably ten thousand persons of all descriptions were assembled.

On Christmas-day Sir Harford Jones and Mr. Morier visited the ruins of *Shapour*, about fifteen miles from Kauzeroon. On two insulated rocks were seen some extraordinary sculptures of great antiquity; colossal figures of men and horses, for the most part well executed. There were the remains of a considerable aqueduct, and of numerous canals. The ruins of Shapour are traversed by a beautiful river. After having passed this, the travellers walked over several mounds of stone and earth, which cover the remains of buildings; and which, if they are ever explored, will discover innumerable secrets of antiquity. In one part was a fine wall, which, in the symmetry of its masonry, equalled any Grecian work that Mr. Morier had ever seen. It had formed the front of a square building, and had a range of sphinxes on the top, but much defaced. Behind this building, Mr. Morier traced the form of a theatre, thirty paces long and fourteen wide. There are distinct mounds of earth scattered over the whole site of the city; these are supposed to be the ruins of separate houses. It is said that there are immense subterraneous passages at Shapour; and the most extraordinary stories are related concerning them.

The mission left Kauzeroon on the 26th. Their course was eastward, up the steep of a mountain, the road of which was protected by parapet walls along the edge of precipices. Beyond the summit of the mountain they descended into a narrow but beautiful valley, thickly clad with oak-trees; and they afterwards passed over a varied country of mountains, valleys, plains, and swamps. On the swamps were innumerable wild-fowl, ducks, snipes, and divers. In the morning the weather was often extremely cold.

On the road they met the bearer of a letter from the king of Persia to the envoy. In order to receive this with due respect, all the officers were required to change their travelling clothes for uniforms: the body-guard put on their best clothes, and the whole cavalcade proceeded with colours flying and trumpets sounding. At the approach of the messenger, the envoy and all the gentlemen dismounted. The envoy received the letter in due form, and the accustomed interchange of civilities took place.

During the night of the 29th, a fall of snow very opportunely laid the dust for the entrance of the mission into Shiraz. On the ensuing morning they made their public entry; all the suite appearing in full uniforms, and the envoy wearing a Persian cloak made of shawl, and lined with fur; a dress permitted only to princes, and assumed by Sir Harford, as the best means of conveying, to the senses of the multitude, the high consideration of the office which he bore.

At the gates of the city the crowd was so excessive, that it was not without great difficulty a way could be cleared for the mission to pass. After a long procession they reached a house which had been prepared for their reception. This was neatly built of a pale yellow brick, and was very spacious. They were introduced into an apartment, where a large service of sweetmeats and fruit was laid out for them; and the remainder of the day was chiefly occupied in receiving visitors.

Shiraz has six gates: it is divided into twelve

parishes, in which are fifteen considerable mosques, besides others of inferior note; eleven colleges; fourteen bazars; thirteen caravanseras; and twenty-six hummums or baths. The trades, as in Turkey, are carried on in separate bazars. The principal of these is the Bazar-a-vakeel, a long and spacious building, having, in the centre, a rotunda.

In Shiraz and its vicinity are several mausoleums and tombs. The most distinguished of those without the walls is the tomb of Hafiz, the celebrated Persian poet. It stands at the foot of some cypress-trees which were planted by himself; is in the form of a parallelogram, with a projecting base; and is wholly constructed of the marble of Tabriz, of a beautiful varied green colour, and exquisitely carved. This is a place of great resort to the inhabitants of Shiraz, who go there to smoke, drink coffee, and recite verses.

The 1st of January, 1809, was the day fixed for the visit of the envoy and gentlemen of the mission to a son of the king of Persia. Preceded by the mehmandar, they paraded through the town to the bazar, and thence into the outer court of the palace, the breadth and length of which were of large and fine proportions. The lofty summits of the walls were crowned with arched battlements, worked into a species of close lattice. The mission proceeded through this court into another, the spacious area of which seemed to form a complete square. Its magnificent walls were covered, in regular compartments, with various implements of war, arranged in niches. Along the range stood soldiers in scarlet uniforms. Sir Harford Jones dismounted, and was followed by the other gentlemen on foot: the master of the ceremonies then conducted them through rather a mean passage, into a spacious court, at the extremity of which appeared the prince. He was seated in a kind of open room, the front of which was supported by pillars elegantly gilded and painted: this was the chamber of audience. In the centre of the court was an avenue of lofty trees, at the sides of which

were two long canals. From these, numerous fountains threw up little spouts of water, to the jingle of the wheels and bells of their machinery. On all sides of the court were placed, in close files, a great number of well-dressed men, armed with muskets, pistols, and swords. When Sir Harford and his suite entered the court, the master of the ceremonies stopped and made a low obeisance towards the prince. The Englishmen bowed and took off their hats. These salutations were made four times, in as many parts of the court, and were repeated as the mission entered the chamber of audience. The prince looked at the strangers, but did not stir a muscle of his countenance. The gentlemen then proceeded forward, till Sir Harford faced the prince, when he and his suite were directed to sit. As soon as they were seated, the prince said, in a loud voice, "You are welcome:" this was repeated by his minister, and Sir Harford made the requisite compliments. After a friendly address from the prince, recommending his visitors to proceed, without delay, to the court of his father; and after the complimentary treat of kaleoons and coffee had taken place, the party retired.

The prince was an engaging youth, of agreeable countenance and pleasing manners. His dress was most sumptuous: on his breast he had a thick coat of pearls, which was terminated downward by a girdle of the richest stuffs. In this was a dagger, the head of which dazzled by the number and brilliancy of its inlaid diamonds. His coat was of rich crimson and gold brocade, with a thick fur on the upper part. Around his black cap was wound a Cashmire shawl, and by his side, in a gold platter, was a string of the finest pearls that could be purchased. Before him was placed his kaleoon of state, a magnificent toy, closely inlaid with precious stones.

At a visit which the gentlemen of the mission subsequently paid to the minister, they were entertained with a singular exhibition of rope-dancing, dancing-boys, water-spouting, fire-eating, singing, and music;

which continued till the close of day, when a display of fire-works commenced, on a scale more extensive than any Mr. Morier had seen in Europe. As soon as the whole were finished, *sofras* or table-cloths, were brought in and spread before the company. On them were placed trays of sweet viands, light sugared cakes, and sherbet of various descriptions. After these, dishes of plain rice were put, each before two guests: then *pillaus*, or food prepared with rice; and, afterwards, a succession and variety which would have sufficed for ten times the present company. The Persians bent themselves down to the dishes, and ate, in general, most heartily and indiscriminately of every-thing, sweet and sour, meat and fish, fruit and vegetable. This people are excessively fond of ice; and the minister had, before him, a bowl of ice, of which he kept eating, when the other dishes were carried away. They are equally fond of spices, and of every other stimulant. As the envoy sate next to the minister, he frequently shared the bounty arising from his particular attention, which consisted in large handsful of certain favourite dishes. These he tore off by main strength, and put before the envoy: sometimes a full grasp of lamb, mixed with a sauce of prunes, pistachio-nuts, and raisins; at another time a whole partridge, disguised by a rich brown sauce, and a great piece of omelette thickly swimming in fat. When the whole was cleared, and the cloths were rolled up, ewers and basins were brought in, and they all washed their hands and mouth. Till the water was presented, it was quite ridiculous to see the right hand of every person (covered with the complicated fragments of the dishes) placed, in a certain position, over his left arm. The whole entertainment was now over, and the party returned home.

At a splendid feast given by the mehmander, there was a display by rope-dancers, water-spouters, dancing-boys, and fire-eaters; and an exhibition of wrestlers, a combat of rams, and a sanguinary scene of a lion killing an ox.

On the morning of the 13th of January, the mission recommenced their journey towards Teheran. The country through which they passed was hilly and open: scarcely a shrub enlivened the brown appearance of the mountains, which here and there were varied, by the capriciousness of their stratification, into forms as extravagant as they were inhospitable. Extensive flocks of pigeons now and then flew over their heads; and near the road were occasionally seen ruined castles and caravanseras.

At *Nakshi Kustam*, not far from the town of *Zergoon*, are several singular ancient tombs and sculptures. Some of the latter, which are on the surface of steep and craggy rocks, are extremely well executed; and, among them, are a few fragments of Greek inscriptions. The tombs are four in number: there are also two square fire-altars, each about six feet in height; and the remains of an ancient fire-temple.

From this place Sir Harford Jones, Mr. Morier, and some of the other gentlemen, rode to the ruins of *Persepolis*, a few miles distant; and they were astonished at the immensity, and delighted with the beauty of the relics of this celebrated city. Although there was nothing, either in the architecture of the buildings, or in the execution of the sculptures and reliefs on the rocks, which could bear a critical comparison with the delicate proportions and perfect statuary of the Greeks; yet there was sufficient to excite the most lively and enraptured emotions.

By the people of the country this place is called *Takht Jemsheed*, or the "Throne of Jemsheed:" it is also called *Chehel Minar*, or the "Forty Pillars." The most striking feature, on first approaching to it, is a magnificent staircase and its surrounding walls. Two grand flights, which face each other, lead to a principal platform. Towards the right and left are immense walls of the finest masonry, and built of singularly massive stones. There are portals, other staircases, and what may be denominated a small plain,

which has been studded with numerous columns; but of these only sixteen are now left. Beyond the plain are numerous and stupendous remains of the frames of windows and doors, wrought in marble, and of the most magnificent dimensions. On each side of the frames are sculptured figures; and the marble still retains its polish. These are, evidently, the remains of a most sumptuous apartment. The forms of other apartments are visible; and, in the rear of the whole, are seen the beds of aqueducts, which have been cut out of the solid rock. It would be of little use to enumerate, in description, the parts and appearance of the walls, staircases, frames, porticoes, portals, columns, sculptures, bas-reliefs, and other ornaments. On one of the loftiest columns are still to be seen the remains of a sphinx; and Mr. Morier could distinguish, on the summit of every column, a something quite unconnected with the capital: indeed, the high columns, strictly speaking, have no capitals whatever; each being a long shaft to the very summit, on which a sphinx has rested. Many of the inscriptions at Persepolis are said to have been in gilt letters. Near this place, as in the vicinity of Shapour, and Nakshi Rustam, are some rocks singularly ornamented by sculptured figures.

Beyond Persepolis, and not far from the road leading towards Ispahan, other remains of antiquity were observed. For a considerable distance the road accompanied the bank of a river; and the adjacent country abounded in ducks, herons, bitterns, and other kinds of fowl, which constituted an admirable luxury at the table of the travellers. On the 19th they passed between the bases of two abrupt chains of mountains, and afterwards across ploughed fields, which nearly overspread the whole of an extensive plain. On the plain they examined some singular ruins, which the country people believe to have been the "tomb of the mother of Solomon," and in the vicinity of which are the remains of a great city.

The road now lay in a northerly direction, over a

country of ascents and descents; but such as could scarcely be dignified by the denomination of mountains. Wood was here extremely scarce.

On the 31st the travellers entered the plain of Ispahan. 'The great number of buildings, which stud every part of this plain, might induce a stranger to suppose that he was entering a district of immense population. Yet nearly the whole view consists of the ruins of towns; and here and there only are spots enlivened by the communities of men.

In order to ensure respect in the country through which the mission passed, it was stated to the governor of every town that the envoy was the bearer of a letter, from his master, the king of England, to the king of Persia. This letter was conveyed in such a manner to excite particular attention. It was placed in a litter, and was escorted by ten Indian troopers and an officer; and it was never either taken out or replaced without a trumpet being sounded. Whenever the party stopped, it was deposited in a tent of ceremony, under a cloth of gold: a centinel, with a drawn sword, was placed to guard it; and no person was permitted to sit with his back to it. In eastern countries the letters between princes are a general object of reverence; and the dignity which, by the present observances, was attached to the letter of the British sovereign, raised, among the people, a corresponding respect towards his representative.

About four miles from Ispahan the mission was met by several of the inhabitants. On approaching the city, the crowd increased to numbers, which it baffled the imagination even to conjecture. People of all descriptions were collected, on mules, on horses, on asses, and on foot; and, although the attendants administered the stick on all sides, and with an unsparing hand, it was impossible to keep a free road for passage.

The merchants of the city, in number about three hundred, came out, in procession, to meet the envoy. These were followed by a deputation from the Arme-

nian clergy, bearing silken banners, on which were painted the passion of our Saviour; and the bishop, in his sacerdotal robes, presented to the envoy a copy of the Evangelists, bound in crimson velvet.

Eleventh Day's Instruction.

PERSIA CONCLUDED.

MR. MORIER'S *Account of Ispahan, and of a Journey thence to Teheran and Erzerum.*

ON approaching *Ispahan*, which is surrounded, to a great distance, with gardens, the extent of the city was such, that the sight could not reach its bounds. The crowd was now so intensely great, that, at intervals, it quite impeded the progress of the mission. A tent had been prepared, by the governor, for the reception of his guests. It stood in a piece of ground, planted, on one side, with lofty chenar-trees, (a kind of sycamore with a verdure like that of the plane-tree,) and bounded, on the other, by a beautiful river. After the ceremony of introduction to the governor had taken place, the gentlemen of the mission were conducted into the city. On passing the river, they saw three bridges, of singular yet beautiful construction. The one which they crossed consisted of thirty-three large arches, above each of which were ranged three smaller ones. There was a covered causeway for foot-passengers; and the whole surface of the bridge was paved and level. After they had crossed, they were conducted, through a gate, into the *Chahar Bagh*, a spacious piece of ground, which has two rows of chenar-trees in the middle, and two other rows on each side; and the garden of which is divided into parterres, that are copiously watered by small canals.

On each side of this spot are gardens which the Persians dignify with an appellation signifying the *Eight Paradises*. They are laid out into regular walks of chenar-trees, are well-watered, and have each a pleasure-house.

Nearly in the centre of the Chahar Bagh is a *college*. Its entrance is handsome: a lofty portico, enriched with fantastically twisted columns, and intermixed with the beautiful marble of Tabriz, leads through a pair of brazen gates, of which the extremities are silver, and the whole surface is highly carved and embossed. On the right of the square of the college is a mosque, covered with a cupola, and faced by two minarets or slender towers. The other sides of the square are occupied, one by a lofty and beautiful portico, and the remaining two by rooms for the students, twelve in each front, arranged in two stories. These apartments are small square cells, each spread with a carpet; and they appeared to Mr. Morier to be admirably calculated for study.

The *palaces of the king* are enclosed within a fort of lofty walls, which Mr. Morier conjectured to be about three miles in circuit. The *Chetel Setoon*, or palace of "Forty Pillars," is in the middle of an immense square, intersected by numerous canals, and planted, in different directions, with chenar-trees. In front is an extensive square basin, or reservoir of water, from the furthest extremity of which, the palace appears beautiful beyond either the power of language or the correctness of the pencil to delineate. The first saloon is open towards the garden, and is supported by eighteen columns, all inlaid with mirrors, and appearing, at a distance, as if formed of glass only. Each column has a marble base, carved into the figures of four lions, so placed that the shaft seems to rest on their four united backs. The walls, which form its termination behind, are covered with mirrors, placed in such a variety of positions that the mass of the structure appears to be of glass. The ceiling is painted in flowers of gold; and large curtains

are suspended on the outside, for the purpose of being occasionally lowered, to moderate the heat of the sun. From this saloon an arched recess, studded with glass, and embellished with paintings, leads into an extensive and princely hall. Here the ceiling is arranged in a great variety of domes and figures, and is painted and gilded with peculiar elegance. Its finely-proportioned walls are embellished with six large paintings, three on one side and three on the other. The furniture consists of carpets only. Adjoining to the Chetel Setoon is the *harem*. This is considered to be so perfect in its establishment, that, if the king were to arrive at Ispahan without a moment's notice, not one, even the smallest domestic article, would be wanting, for the convenience of his suite; and the whole palace would present all the comforts which could be found in a place of constant residence. The other buildings, particularly the king's apartments or drawing-rooms, are of the most magnificent description, ornamented with looking-glasses, carved work, gilding, and paintings. The upper windows in one of the rooms are artfully constructed of plaster, pierced into small holes in a great variety of figures and flowers, so as to resemble the open work of lace, and to admit a softened and pleasing light.

From the interior of the palace, Sir Harford Jones, Mr. Morier, and some of the other gentlemen, went to the *Ali Capi gate*, which has once been extremely magnificent, ornamented with a dome, and many beautiful kinds of marble; and, from the summit of this, the loftiest building in the city, they had a most extensive view. Houses, or ruins of houses, appeared to be spread over all the plain, and to reach to the very foot of the surrounding mountains. There was, however, no difference in the colour of the buildings: they were all of a light yellow, and appeared to be varied only by the abundant intermixture of trees. The domes of the mosques were covered with green, or, in some places, with blue-lacquered tiles, or ornaments in yellow, blue,

and red; and they were crowned by golden balls and crescents.

The *Maidan Shah*, or great public place of Ispahan, no longer presents the busy scene which it must have displayed, in the better times of the kingdom. Of the numerous trees which formerly surrounded it, there is not one standing. The canals are void of water; the houses which environ it are no longer inhabited, and their very doors are blocked up. The great market, which once spread the whole area with tents, is now confined to one corner. The royal mosque, however, appears to be a noble building, although the lacquered tiles on the dome have, in many places, fallen off. The great *bazar* is entered by a handsome gate, the paintings on which still exist. The other side of the gate opens into the fine bazars, called the Bazar Shah. In Ispahan the *rabob shops*, or eating-houses, are clean and well arranged; but the most frequented shops of Ispahan seem to be those of sweetmeats, for which there is an almost incredible demand, as ingredients in the food of all classes of Persians.

A century and a half ago the population of this city was estimated at one million, one hundred thousand persons; but its present population is supposed not to exceed four hundred thousand.

On the 7th of February, the envoy and his suite left Ispahan, for the Persian court at Teheran. The soil of the country over which they travelled was soft and crumbling, strongly impregnated with salt; and, in parts, was rendered muddy and swampy by the streams which intersected it. The whole plain was covered with ruins, from which, here and there, a few miserable peasants crept out to gaze at the strangers.

In different parts of the road are caravanseras, some of which are magnificent. One of them (described by Mr. Morier) was of brick, with an ornamented front. The portico was crowned by a superb dome, and led

into a square court, along the sides of which were rooms for the reception of travellers; and behind these were vaulted stables for horses and camels. There was a hummum or bath, but it was out of repair.

Beyond the plain the soil of the country became hard and clayey; and a valley, through which the travellers passed, was abundantly watered and beautifully wooded. Here every species of fruit-tree appeared to thrive: the fields were disposed in terraces; and each separate plat of cultivated ground was intersected by small ridges raised to facilitate the watering of it. The descent of the travellers into this valley was a work of labour, from the depth of snow with which the ground was covered.

The mission crossed the *plain of Kashan*, bounded on the left by a range of distant mountains, and on the right by the great salt desert of Persia, which, according to the accounts given by the people of the country, extends even to the confines of Usbeck Tartary. The soil over which they travelled was strongly impregnated with salt. *Koom*, the place which they next entered, is a holy city. It contains the tombs of many saints; and the reigning monarch, before he ascended the throne, made a vow, that, if he should ever succeed to the crown, he would enrich this city by splendid buildings, and exempt its inhabitants from paying tribute. He had, at this time, in part, fulfilled his vow by erecting here a large college, covering the cupola of one of the tombs with gilded plates, and spending a large sum in embellishments.

At some distance beyond Koom the road passed over a range of mountains, and afterwards through the midst of a swamp. The latter, which was about ten miles in extent, occupied the travellers about three hours to cross. They afterwards came to a kind of pass, leading through an extent of broken country, which formed a labyrinth of little hills and nooks. In the dells were a great number of salt-streams; and the land bore evident marks of the action of fire upon it.

On the 12th the mission entered the plain of Teheran, bounded by lofty mountains. Clouds rested on the summits of most them; and snow, at this time, covered them to the very base. Towards the right were seen the ruins of the ancient city of *Rey*.

When the travellers approached the walls of *Teheran*, they were met by an immense assemblage of people; and, at the gate through which they passed, there was a guard of soldiers, dressed somewhat like Russians, and disciplined after the European manner. They proceeded through small streets of miserable buildings; and, at length, dismounted at the house of the second minister. This was the place of the minister's usual residence, and he had removed from it, only to make room for the strangers, but it was much less respectable than any house which they had occupied, either at Shiraz or Ispahan.

The presentation of the envoy, to the king, took place on the day after his arrival. Each of the gentlemen connected with the embassy appeared in green high-heeled slippers, and in red cloth stockings, the usual court dress. About twelve o'clock they proceeded to the palace; the presents, from the king of England to the Persian monarch, being carried on a piece of white satin, laid over a gold dish. These consisted, among several other articles, of a portrait of of the king, set round with diamonds; and of a large diamond valued at twenty thousand pounds. The letter of the king of England, enclosed in a highly ornamented blue morocco-box, and covered with a case of white satin and an elegant net, was carried, by the envoy, on a piece of white satin. The procession marched to the sound of trumpets, playing "God save the king." And, when it had crossed a bridge, and had entered the precincts of the palace, it passed through several lines of Persian soldiers; and thence, along some dark passages, to a small room, where were seated a relative of the royal family, the master of the ceremonies, a deputy lord chamberlain, and some other

great personages. The presentation was to take place in the private hall of audience, for it was, at this time, the *Ashooreh* of the month of *Moharrem*, a time of mourning, when all matters of ceremony or of business are suspended at court.

As soon as the king was announced to be ready, the envoy and his attendants were conducted into an extensive court, on all sides of which stood officers of the household, and in the centre were soldiers. Beyond this a door was opened, and they were ushered into a court laid out in canals and fountains; and, at intervals, lined by men richly dressed, the grandees of the kingdom. At the extremity of an apartment, open in front by large windows, sate the king. When the mission were opposite to him, the gentlemen all made low bows, and, after other ceremonies, were presented. Speeches of congratulation were made on each side; shortly after which the envoy returned to his quarters.

The king appeared to be about forty years of age. He was a man of pleasing manners and agreeable countenance; and had an aquiline nose, large eyes, and arched eyebrows. His face was obscured by an immense beard and mustachios, so that it was only when he talked or smiled, that his mouth could be discovered. He was seated on a species of throne, called "the Throne of the Peacock," and raised about three feet from the ground. The upper part only of his body was visible, the rest being concealed by an elevated railing, at the corners of which were placed several ornaments of vases and toys. The back of the throne was much raised; and at each side were two square pillars, on which were perched artificial peacocks, studded with precious stones, and each holding, in his beak, a ruby. The highest part of the throne was composed of an oval ornament of jewellery, from which emanated a great number of diamond rays. This part was covered with plates of gold, enriched with a fine kind of enamel work, which is common in the ornamental furniture of Persia. At this visit the whole court was seen to disad-

vantage. The king himself did not wear his magnificent and celebrated ornaments of precious stones: he appeared in a dark-coloured robe, embroidered with large gold flowers, and trimmed with dark fur over the shoulders, down the breast, and on the sleeves. On his head he wore a species of cylindrical crown, covered with pearls and precious stones, and surmounted by a light feather of diamonds. On the left of the throne was a basin of water, in which small fountains played; and along its borders were placed vases set with precious stones. On the right stood six of the king's sons. Behind the basin with fountains, stood five pages, richly attired in velvets and silk. One of them held a crown similar to that which the king wore: another held a splendid sword; the third a shield and a mace of gold and pearls; the fourth a bow and arrows set with jewels; and the fifth a crachoir similarly ornamented.

After many tedious and unpleasant discussions with the Persian ministers, which were continued, at intervals, for more than a month, the envoy succeeded in accomplishing the object of his mission. On the 15th of March, treaties of amity, between Great Britain and Persia, were signed and exchanged; and the French ambassador was subsequently dismissed from the Persian court.

Some days after this the envoy and his suite, were invited, by the king, to an entertainment at the palace. They passed through the great court, and were thence conducted through many passages, and up many intricate flights of steps, till they reached the roof of some buildings. Over this, which, in many places, was difficult of access, they scrambled, till they came to a little tent that had been prepared for them, on the summit of a door-way, close to the room in which the king was seated.

In the court beneath them, which appeared to be about two hundred feet square, exhibitions of various kinds took place. Of these the first was the introduc-

tion of presents from the governors of provinces, consisting of long trains of men, camels, and mules, bearing shawls, stuffs, fire-arms, precious stones, fruit, sweetmeats, and various other articles. When the presents had passed, a rope-dancer, a boy about twelve years old, exhibited the feat of walking, from the court, by a rope, to the roof of the apartment where the king was seated. The next part of the exhibition was a man, in a kind of petticoat, who danced in the most extravagant attitudes imaginable. A large elephant was next brought forward, made to give a shriek, and to kneel before the king. A company of wrestlers succeeded, one of whom combated with a bear. Then rams were brought out to fight with each other; and a kind of combat took place between an ox and a young lion. The whole was concluded with fireworks.

On the subsequent day the king desired the strangers to be present at the races; but no exhibition could be more miserable. The object of races, in Persia, is rather to ascertain the strength or bottom of the horses, than their speed. On this occasion there were two sets, which had come from a distance of from twelve to twenty-one miles. Horses are thus trained for a very obvious reason: the fortunes, not only of the state, but of every individual, are here exposed to such sudden changes, that every one likes to be prepared with some mode of escape, in case of pursuit; and horses thus enured to running, though many of them are ill-looking animals, will continue to gallop, for several hours, without intermission.

Teheran, the present capital of Persia, is walled round, and is between four miles and a half, and five miles in circuit. It has six *gates,* each inlaid with coloured bricks, and with figures of tigers and other figures in rude mosaic: their entrance is lofty and domed. The town itself is about the size of Shiraz, but it has not so many public edifices; and, as it is built only of sun-burnt bricks, it has a mud-like appearance. It has two maidans or open squares; one prin-

cipal mosque; six others small and insignificant; three or four colleges; one hundred and fifty caravanseras; and one hundred and fifty hummums or baths.

The *harem* is extensive, and contains a female establishment as numerous as that of the public household. All the officers of the king's court are here represented by females; and the king's service, in the interior of the harem, is carried on with as much regularity and etiquette as the exterior economy of his state. The king's family, at this time, consisted of sixty-five sons; and, as it was supposed, of about an equal number of daughters.

In consequence of its situation at the foot of lofty mountains, backed by the Caspian Sea, the *climate* of Teheran is variable. The country in which it situated is unhealthy: during summer the heat is said to be so insufferable, that all who can do it quit the town and live in tents nearer to the mountains, where the temperature is comparatively cool.

Two miles north-east from the city is a royal pleasure-house called *Tahkt-a-cadjar*. At a distance it presents a grand elevation, apparently of several stories; but these, on a nearer view, are seen to be the fronts of successive terraces. The entrance is through an indifferent gate, over which is a summer-house. This entrance leads into a spacious enclosure; in the middle of which is the principal walk, bounded, on each side, by cypress and poplar-trees, and intersected, at right angles, in the centre, by a stone channel, which conducts a stream of water to several small cascades. The principal edifice, like all other Persian houses, consists of a square court, having around it rooms of various dimensions, and adapted to various uses. The building which stands on the first terrace is of octagonal form. and is open, by arches, on all sides. Its interior is arranged with a great variety of water-channels. On another terrace is a grand pleasure-house, through which, also, water is introduced. Two terraces above

this have small reservoirs, from which water continually falls into basins on the successive descents.

Narrative of Mr. Morier's *Journey from Teheran to Erzerum.*

The 7th of May, 1809, was fixed for the departure of the mission; Sir Harford Jones being left in Teheran as the British minister at the Persian court; and Mirza Abul Hassan, the nephew of the late prime minister, having been appointed to accompany Mr. Morier, as envoy extraordinary from Persia to England.

On crossing the plain of Teheran, in a westerly direction, they remarked it to be covered with villages. Mr. Morier counted twenty, to the right and the left of the road. Some of those through which they passed had conspicuous tombs, the mausoleums of eminent persons.

About two miles from Casvin, the travellers proceeded through the midst of fields and gardens, which are considered to produce the best grapes in Persia. This part of the country, however, labours under great inconvenience from a want of water; and, indeed, through the whole extent of the immense plain which they traversed on the day of their arrival at Casvin, they did not see one natural stream.

Casvin, though a city, was almost one mass of ruins. An earthquake had, not long before, thrown down many of the buildings, and had made cracks in almost every wall. A large mosque had been rent in many places, in its thick walls, and totally ruined.

Beyond Casvin the road was peculiarly beautiful. It was a fine hard gravel, and the plain, on each side, was in high verdure, and exhibited the appearance of an immense grass-plot, on which thousands of cavalry might manœuvre. The villages were still numerous, and, in general, defended by square walls, with towers at the angles.

Sultaniéh lies near the southern hills of the plain,

and spreads over a considerable extent of ground, containing the present village, among the ruins of the ancient city. The principal object of antiquity in this place, is an immense structure, called the tomb of Sultan Mohamed Khodabendeh, and said to be six hundred years old. A cupola rests upon an octagonal base, on each angle of which formerly rose a minaret; but only one of these is now entire. The Persians, to illustrate the ancient splendour of Sultaniéh, say that when the army of Jenghiz Khan plundered the city, there were found in it six hundred thousand golden cradles. It still contains the remains of several mosques, one of which seems to have been a fine edifice. The present king of Persia had undertaken to found, in this place, a new city, to be called *Sultanabad*.

The travellers next proceeded to Zengan. The plain now became hilly and broken; and, in some places, the soil, which before had been hard, was soft and swampy. *Zengan* is a large town, the capital of a district containing a hundred villages.

From this place, westward, the Turkish language is the language spoken by the inhabitants of the villages. The whole region, from Zengan, is intersected by valleys. Beyond it the country becomes mountainous; but, owing to a scarcity of wood, the inhabitants, in many parts, are extremely distressed for fuel. They are also miserably clad. The children had, at this time, scarcely any thing to cover them, except a shirt of coarse linen; and the women wore only a shirt, a pair of drawers, a jacket, and a veil.

After a journey of fifteen days from Teheran, the travellers arrived at *Tabriz*. The road across the plain was very fine, and the mud-walls and mud-brick houses of the city, interspersed with trees, had a very pleasing appearance. Close to the walls, near the gate by which the travellers entered, is the ruin of a mosque, which, though six hundred years old, must once have been a fine edifice.

The situation of Tabriz is considered peculiarly healthful. This was once a magnificent city; but all its large buildings have been destroyed by earthquakes. The walls are supposed to be about three miles in circuit; and three of the gates are ornamented with columns inlaid with green-lacquered bricks. The place is surrounded by gardens, and produces a great abundance of fruit, particularly apricots.

North-west of the city is an extensive burial-ground over the whole of which are strewed large dark-coloured blocks of carved stone, some of which have upon them Arabic characters. The substance called the marble of Tabriz, which is used in many of the most splendid edifices of Persia, is not procured near the city, nor taken from a quarry; but it is found, in immense blocks, on the borders of a lake several miles distant. This marbles takes a peculiarly fine polish and is employed for the interior of baths, for the columns and pilasters of buildings, for tomb-stones, and every purpose where ornamental marble is necessary.

There are, in Tabriz, twelve public *baths*, some of which are handsome. The bazar extends through the whole length of the city, but is mean and dirty. The danger of earthquakes has taught the inhabitants to build their houses, generally, as low as possible, and to employ, in the construction of them, more wood than brick or plaster. Hence also the bazars have only wooden roofs, and are not arched like those in the better cities of Persia. Tabriz is said to contain about two hundred and fifty thousand inhabitants; but this number is, probably, much exaggerated.

Mr. Morier and his party recommenced their journey on the 1st of June. Westward of Tabriz is a conspicuous hill, which abounds in several kinds of game. The industry of agriculture was visible on the plain, and the crops of barley and other grain were luxuriant and promising. In their progress, they traversed a country, which, in its conformation, was most picturesque; and in its productions most luxuriant.

No one, in any season, could pass these scenes without admiration; but Mr. Morier saw them in all the richness of spring, contrasted with a winter in Persia; and after the barren and leafless region he had lately traversed, he doubly enjoyed the wild prodigality of vegetation, which is displayed in this part of Asia.

The travellers passed through *Shebester*, a large town surrounded by several villages, near the beautiful *lake of Shahee*, the waters of which are as salt as those of the ocean. *Khoi*, the next town, is situated in a narrow plain, and surrounded by a wall, having four gates and a sort of triangular towers. Within the walls are twenty mosques and six baths. The population is estimated at fifty thousand persons, of which the greatest number are Armenians. The territory of the town and of the surrounding villages is extremely

At sunset of the 7th of June the clouds cleared towards the north, and exhibited, to the view of the travellers, the sublime and venerable *mountain of Ararat*. The Persians stated to Mr. Morier that this mountain was distant about eight hours' journey; and they related many wonderful stories respecting it. Among others, they said that no one who had attempted to ascend it, had ever returned; and that a hundred men who had been sent from Erzeroum to effect that undertaking, had all died. An Armenian priest assured Mr. Morier, with a grave countenance, that the ark was still there.

A little distance beyond this spot the travellers passed the boundaries of Persia, and entered the *Turkish dominions*. These boundaries are marked, near the road, by a ruined tower, in the centre of a valley.

From one part of the road the mountain appeared, before them, a sublime and almost terrific object. It rose from an immense variety of lands, was covered with snow, and was said to be almost always surrounded with clouds. They, however, afterwards saw it

divested of clouds at the summit, but encircled with them below.

On the 10th they traversed a country which yielded grass, but had not been much subjected to cultivation. The western branch of the river *Euphrates* accompanied them for a considerable distance; and much of the country beyond it, was in a state of absolute devastation, in consequence of incursions of rebels from some of the adjacent districts. They now crossed the Turkish frontier, and, on the 15th of June, reached *Erzerum* *; whence they continued their journey, through the central part of Asia Minor, to Scutari and Constantinople.

Twelfth Day's Instruction.

HINDOSTAN OR INDIA.

The appellations of Hindostan and India are given, somewhat arbitrarily, to the whole of that extensive region, which is bounded, on one side, by the river Indus, and stretches, on the other, beyond the Burrampooter. Modern geographers have divided it into four districts, of *Gangetic Hindostan*, which comprehends the countries in the vicinity of the Ganges; *Sindetic Hindostan*, or the countries bordering on the river Sinde or Indus; *Central Hindostan*, comprehending the middle provinces; and *Southern Hindostan*, which is also called the *Deccan* and the *Carnatic*, and which extends, southward, from the river Kistna, to the ocean. This vast region consists chiefly of extensive plains, watered by innumerable rivers; and is environed, on

* For an account of this city see page 88.

three sides, by lofty *mountains.* Towards the west are the ridges of Sistan and Sigistan; on the north are those of Tibet; and on the east the mountains of Araccan. Besides these, a range of eminences, called the Gauts, or Indian Apennines, extends along the western shore of the peninsula, from near Cape Comorin to the Gulf of Cambay. The plains of Hindostan are sandy; but are capable of tillage, and, in many parts, are extremely productive. Along the banks of the principal rivers the land is so fertile as to require little manure, except that which is conveyed to it by the overflowing of the water.

From its geographical position, chiefly within the region of the torrid zone, the *climate* of the central and southern districts is necessarily hot. During the months of March, April, and May, no rain falls, except a few showers, accompanied with thunder and lightning; and the heat gradually increases, towards summer, until it becomes almost intolerable. At this time the surface of the earth, in the plains, resembles a desert; and is destitute of every thing green, except those trees which never lose their verdure. But, in the beginning of June, as soon as the rains commence, the whole appearance becomes changed; and, in a few days, the ground is covered with a luxuriant vegetation. During the first two months, the rain is incessant; but in August and September there is a considerable intermission. Towards the beginning of August, many of the lower parts of Bengal, contiguous to the rivers Ganges and Burrampooter, are inundated; and nothing is to be seen but water, villages, trees, and the higher grounds. In August and September, the air becomes moist, sultry, and stifling; but the three last months of the year are delightful. In January and February the whole country is frequently enveloped in dews and fogs. Among the mountains of the northern provinces, the weather is sometimes intensely cold.

The most important *productions* of the soil are rice,

corn, cotton, sugar, indigo, tobacco, and opium. In many parts of the country are cultivated a kind of solanum or potatoe-plant, called "brinjaal," the fruit of which is as large as a baking pear, and is excellent for the table, when either stewed or broiled. The natives eat it plain, boiled, or made into curry. The "bendy" is another useful plant: it resembles a dwarf holyhock; has a fruit about the length and thickness of one's finger, with five cells full of round seeds, and is a common ingredient in soup, curries, and stews. Gourds of all kinds, and cucumbers, are in great abundance. The common and sweet potatoes are both excellent. Peas and beans are very indifferent in nearly all parts of India; and cabbages, carrots, and turnips are scarce. The forests produce several kinds of useful timber-trees, particularly that called teak, which is in great request by ship-builders. But no natural production of this country is so remarkable as the "banyan-tree." Its branches extend, horizontally, to a great distance, and, from them, descend strong woody fibres, which, on reaching the ground, take root. After a few years these become so thick as themselves to resemble trees; and they send forth other branches, from which descend other fibres; till, at last, one tree covers an almost incredible space of ground. The Hindoos are peculiarly partial to the banyan-tree; for, in consequence of its long duration, its out-stretching arms, and its overshadowing beneficence, they consider it an emblem of the deity. Near these trees they build their most esteemed pagodas or temples; and, under their shade, many of the Bramins spend their lives in religious solitude. The "cocoa-nut-tree" is an extremely valuable production of India. During several months of the year its fruit constitutes a chief article of food to the natives; and from it a considerable quantity of oil is expressed. The fibrous covering of the nut is steeped, and, though more harsh than hemp, it is used for making cordage. Toddy or tarry is a juice obtained from the tree, by making an

incision in the bark near the top, or cutting off one of the leaves, and applying an earthern pot to the aperture in the bark. The leaves of the cocoa-nut-tree are used for covering houses, and two of them plaited together, form a light kind of cloak, which the peasants wear in the rainy season. When no longer capable of yielding fruit or tarry, the wood makes excellent water-pipes and beams for houses.

Little is known respecting the *mineral productions* of Hindostan. It has not, hitherto, been ascertained whether either silver or copper exist here, in a native state. Particles of gold, however, are occasionally collected from the sands of the rivers which flow from the mountains of Tibet. Diamonds are obtained at Visapour, Golconda, and a few other places; and some of the streams wash down, from the mountains, precious stones of other species, and of considerable value.

Few of the countries which lie within the regions of the torrid zone are fertilized by so many and such extensive *rivers* as this. The Ganges has its sources among the mountains of Tibet. It traverses, for nearly fourteen hundred miles, an extent of delightful plains, receives, in its course, eleven rivers; and flows, through several channels, into the Bay of Bengal. Its width varies, in different places, and according to the season, from one fourth of a mile to three miles, and, at the distance of five hundred miles from the sea, its channel is thirty feet deep. The British nation, and its allies and tributaries, now possess the whole course of this river, from its entrance into the plains of Hindostan, to the sea. The Sinde or Indus, which was known to the ancients, flows along the western border of Hindostan, and is navigable, for large vessels, as high as Lahore. The Sanpoo or Burrampooter, has its source about forty miles eastward of the sources of the Ganges, and runs, with a rapid current, through Tibet; and thence, for a considerable distance, eastward: when, suddenly turning towards the

west, it enters the province of Bengal; and, after a course of more than two thousand miles, falls into the Ganges.

The different districts of India which are subject to Britain, are estimated to contain about fourteen millions of *inhabitants;* and the remaining parts, about forty-five millions. These consist of Hindoos or Gentoos, as they are sometimes called; Moguls, Persians, Patans or Afghans from the mountains adjacent to Persia, Tartars, and numerous other races. The *Hindoos,* in the southern and hotter parts of the country, are dark-coloured: some of them are nearly black, but they have neither the woolly hair nor the flattened features of negroes. In women of the superior classes, who are not much exposed to the weather, the tinge is a deep olive, sometimes agreeably mixed with a ruddy hue. Few people are more mild, humane, and docile than the Hindoos. They are delicate of constitution, and temperate in their habits; cool and dispassionate, but bigoted to many peculiar notions, practices, and customs. They are strict predestinarians, and many of them believe in the transmigration of souls. These assert that, in order to efface the stains of impurity, with which a soul, during its residence in the human body, has been defiled, by the indulgence of sensual and corrupt appetites, it must pass, in a long series of transmigrations, through the bodies of different animals, until it shall be so thoroughly refined from all pollution, as to be rendered fit for being absorbed into the divine essence, when it will return, like a drop, into that unbounded ocean, from which it originally flowed.

The Hindoos have some confused notions respecting a Supreme Being, the creation of the world, and a future state. Among many others, they worship three principal *deities,* Brama, Vishnu, and Siva; of whom, Brahma is supposed to have been the immediate agent of the Supreme, in the creation of the universe; Vishnu is called the preserver, and Siva the destroyer;

and the figures of all these are frequently united into one image.

The *priesthood* are denominated Bramins; and have a language peculiar to themselves, called sanscrit. It is in this language that their ancient *books* are written. These are the Beda or Veda; the Shaster or Hindoo Bible; and the Puran or Pourane, a history which is also deemed sacred, and which contains an explanation of the Shaster. These sacred books are kept in close custody by the Bramins, and their contents are not communicated to the people at large. The Shaster comprises a summary of their moral and ceremonial laws; with an account of the distribution of mankind into tribes and classes, and of the rules of conduct appropriated to each. From this book it appears that the *ceremonial part of their religion* consists chiefly in ablutions in their rivers, and more especially in the Ganges; uttering prayers under the banyan and other trees, and in their temples; in processions, tinkling of bells, offerings to images, unctions, the observance of fasts and festivals, pilgrimages, invocations of saints, and divers strange and unaccountable penances.

The *Bramins* have numerous privileges: among others, they have a right to demand, without being required to give, alms; and they are never punished with death, even for the most enormous crimes. Their peculiar office is to teach reading, writing, arithmetic, and the principles of their religion. As a recompence for their time and labour, the rajahs or native princes assign, for their support, the revenues of certain villages; and they receive contributions from the inhabitants of the countries in which they reside. They are likewise permitted to act as merchants, and to practise physic; but are strictly forbidden to employ themselves in tillage or any handicraft trade; or to perform any servile office, even for the king. They can, however, officiate as secretaries, ambassadors, or counsellors to their sovereigns.

It is a part of the Hindoo superstition to paint on the forehead, cheeks, or some other parts of the body, peculiar hieroglyphical characters or marks, which indicate their attachment to certain classes or *casts*, as they are called, or their veneration for some particular deity. Of these classes and their subdivisions, the principal are 1. The bramins or priests, who are divided into many sects, which neither intermarry, nor eat, drink, nor even associate together, except during their worship; 2. Miltary men, including rajahs or sovereigns; 3. Merchants, bankers, shop-keepers, and farmers; 4. Common soldiers and menial servants.

There are, in India, a kind of devotees called *Fakirs*. Some of these are Mahometans, and others idolaters. Several of them are penitents, whose mortification and penance consist in very strange observances. Some, for instance, remain night and day, and for many years, in certain uneasy postures. Others never sit or lie down to sleep, but sustain themselves by a rope, hung down for that purpose. Others lie on beds of iron spikes. Others lay fire on their heads, and burn the scalp to the bone; and others keep their arms lifted up towards heaven so long that they cannot let them down again, if they would.

The *manners and customs* of the Hindoos are closely connected with their religious practises, and their laws admit of little variety; for almost every action is performed according to established rules. They have rules for diet, and for the manner and time of eating; for regulating the posture in which they are to sit, and the quarter to which their face must be turned whilst they are eating; and of precaution to insulate their person, lest it be touched by any thing that is impure. After washing his hands and feet, and sipping water, the Hindoo must sit down on a stool or cushion, before his plate, which is put on a plain spot of ground, wiped and smoothed. The sipping of water is necessary in all ceremonies and religious acts.

Among their *religious rites* there are some, intermixed with acts of courtesy, which are practised by

way of formal hospitality. These consist in offering to a guest a stool to sit on, water for ablutions, and honey mixed with other food for refreshment. It appears that, anciently, a cow was sometimes killed on the reception of a distinguished person or a particular friend; but now the host contents himself either with releasing a cow that has been bound for the purpose, or in repeating the ancient formulary which accompanied the ceremony.

In the ceremony of *marriage*, after the performance of oblations to the ancestors of the man and woman, a cow is tied up on the northern side of the apartment; and here also is placed a stool, on which the jewels and bridal ornaments are arranged. At the approach of the bridegroom, a prayer of consecration is uttered, when he sits down and receives water for ablution. An offering in a boat-shaped vessel is then made to him, after which he accepts of food: this he eats while prayers are recited over him. An interchange of presents, suitable to the rank of the parties, is next made: the bride is formally presented, by her father, to the bridegroom, and the cow is at that moment let loose; when a barber, who attends for the purpose, exclaims, "The cow! the cow!" The bride next bathes, while texts of the Shaster are recited over her: the hands, both of the bride and bridegroom, are then smeared with turmeric, or some other drug; and a matron binds them together, to the sound of cheerful music, with a kind of grass called cusa-grass. This ended, the priests begin joyful acclamations, while the bride's father pours water and grain upon their hands, blesses them, and, proclaiming their names, solemnly gives them to each other. Being thus affianced they walk out, and the bridegroom, addressing the bride in certain prescribed sentences, presents her with a waistcoat and mantle. These she puts on, and the father ties the skirts of his daughter and her husband together. The bridegroom now goes to the principal chamber, where he prepares a sacrificial fire, and hallows the sacred

utensils, while two of his friends walk round the fire with jars of water, and place themselves on the south side. He then puts four double handsful of rice, mixed with a particular kind of leaves, into a flat basket, near which he places a stone and mullar for grinding; and, causing the bride to be newly clothed, he leads her to the sacred fire where, with many ceremonies, texts and prayers, upwards of fifty oblations, chiefly of rice and butter, are made. But the most important part of the ceremony is the bride's taking seven steps; for, after the seventh, and no sooner, the marriage is completed, and the guests are dismissed. In the evening the young couple are seated on a red bull's hide, and the bridegroom points out to his bride the polar star, as an emblem of stability: they then partake of a meal together. The man remains three days in the house of his father-in-law, after which he conducts his bride home; where she is welcomed by his kindred, and the ceremony ends with an oblation to fire.

Some of the Hindoos bury their *dead;* others burn them, and others throw them into the rivers. A Hindoo, when dying, is laid, in the open air, upon a bed of cusa-grass. If it be practicable, he is brought to the bank of the Ganges, or some other sacred stream, where he first makes donations, to the priests, of cattle, land, gold, silver, or whatever else he may possess. His head is sprinkled with water, and smeared with mud from the river. Verses from the sacred books are sounded in his ears, and leaves of a consecrated species of plant are scattered on his head. When he dies, his body is washed, perfumed, and decorated with golden ornaments: a piece of gold is put into his mouth; and a cloth, perfumed with fragrant oil, is thrown over him. The body is carried, by the nearest relatives, to some holy spot, in a forest, or near water, preceded by fire, and by food borne in unbaked earthen vessels, and followed by various musical instruments. It must not pass through any inhabited place; and, on its arrival at the spot appointed

for the funeral, it is laid on a bed of cusa-grass, with the head towards the south, while the relations wash and prepare themselves for the ceremony. After adorning it with flowers, they place it on the funeral pile, with the head towards the north: if it be the body of a woman the face is turned downward. Butter and perfumes are now thrown upon the wood; after which, the nearest relation, taking up a brand, and walking three times round the pile, invoking the gods, sets fire to it near the head. After the burning, all those who have touched or followed the deceased, repair to a river or other water, and perform various ablutions; after which they sit down on the turf, and, refraining from tears, alleviate their sorrows by reciting sentences from their sacred books. So long as the mourning lasts, the kinsmen, to the sixth degree, are permitted to eat only one meal a day, and even that must be purchased ready dressed; and, until the ashes of the deceased are collected, the kinsmen may not sleep on a bedstead. On the collecting of the ashes, the nearest relatives of the deceased carry into the burying-ground eight vessels, as offerings to Siva and other deities. They walk round the place where the funeral pile stood, and place two vessels at each of the cardinal points. The bones are sprinkled with cow's milk, and then put into an earthen jar, lined with yellow cloth and leaves, and covered with a lid. The whole are wrapped in mud and thorns, mixed with moss, and buried; and a tree is planted, or some other memorial is erected over the place. The spot where the pile stood is cleansed, and the deities convoked are dismissed with an oblation, which is thrown into the water.

A shocking practice still prevails, in many parts of Hindostan, of women consigning themselves to the flames, on the funeral piles of their husbands. This dreadful kind of sacrifice is not imposed upon them by the law, for they may refuse to make it; but, in such case, they lose their character, are held in dis-

honour, and deprived of their cast. If a widow resolve to survive her husband, she must pass her life in chastity, piety, and mortifications. She must eat but one meal a day, and never sleep upon a bed; must abstain from ornamenting her person, or eating out of magnificent vessels, or of delicious food. The efficacy ascribed to this affectionate sacrifice is wonderful: not less than purifying the husband from all his crimes, and insuring him an existence of bliss, in which she is to participate. The Hindoos believe that, in the heavens, there are six different spheres, and that, in the highest of these, reside their god Brahma and his particular favourites; such women as have voluntarily sacrificed themselves to the memory of their husbands; and all such men as have never uttered a falsehood *.

The *pagodas* or temples erected in honour of the Hindoo deities, are, in general, stupendous stone buildings, and highly, though rudely-ornamented. Most of them are of a somewhat pyramidal shape, and some of them are of great extent. In many parts of India there are *caverns* or excavations in rocks, the sides and columns of which afford extraordinary specimens of Indian sculpture and architecture. Of these, perhaps the most remarkable are the caves at Elephanta and Salsette, near Bombay, and at Carli, in the Mahratta mountains.

An European, on his first arrival in India, is generally much surprised by the appearance of the inhabitants, which is very different from any thing he has ever before observed. Those of the highest class wear a long robe of muslin, but the common people have little other *dress* than a piece of cotton cloth bound round their loins. The wives and daughters of the Brahmins cover the upper part of their body with a piece of fine cotton cloth or muslin, one end of which

* A description of one of these sacrifices will be found in the Narration of Mr. Hodges's Travels.

they throw over their shoulder. They bind their hair in a roll on the top of the head, paint on their forehead some sacred mark, and wear bracelets, necklaces, ear-rings, and other ornaments. People of the lower classes go barefooted, but the higher ranks wear slippers that are peaked at the toes.

The *houses* of the common Hindoos are constructed of earth, of sun-baked bricks, covered with mortar, or of bamboos plastered over. These seldom exceed one story in height, and have small apertures in the walls for the admission of light; but the principal houses consist of two stories, and are divided into apartments furnished with carpets, sofas, and mirrors. The chief kitchen utensils are a few dishes of brass or copper, earthen pots, and a kettle in which rice is boiled. If any stranger touch an earthen vessel, it is considered to be polluted, and is instantly destroyed, but a brass vessel thus polluted may be cleansed and again used. The Hindoos shed no blood, consequently they do not eat flesh, and they abstain from intoxicating liquors. Their food consists chiefly of rice, herbs, roots, and milk, dressed in various ways, and they have only two meals a day, in the morning and evening. The middle of the day they devote to relaxation and sleep. In eating, they sit on a mat cross-legged, and put the food into their mouth with their fingers only. Their usual beverage is water, but they occasionally use cordials, and drink a kind of wine made from the juice of the palm tree. The men eat by themselves, and, when they have finished their meal, they are succeeded by the women.

The *amusements* of the Hindoos are various. Women are trained for the purpose of dancing in public, and, in some families, buffoons, and bards or reciters of poems are kept. Theatrical exhibitions are not much in request, but comedies are sometimes acted in the open air by torch-light, and the exhibition of slight of hand and of tricks by jugglers is very common.

In this country there is a great variety of *languages*

or dialects; but the Sanscrit is considered the mother tongue of all. One dialect, the Bengalese, is spoken by the native inhabitants of Bengal; and another, called Hindostanee, is the usual language of the common people throughout Hindostan. The Bramins are generally understood to have made considerable proficiency in literature; but the science which they chiefly cultivate is that of astrology, or the art of foretelling future events by the appearance of the heavenly bodies. They have some knowledge of logic and of rhetoric, but this is very superficial. They have not studied anatomy or physic as a science; and they prepare nearly all their medicines from vegetables, having hitherto made but little progress in the knowledge of mineralogy. The ancient seat of Braminical learning was Benares, where the ruins of an observatory still exist.

The Europeans in India live wholly distinct from the natives. Nearly all those who are resident in the different presidencies, are officers employed under the government, military men, or merchants; and, in all companies, there are at least three men for one woman. Mrs. Graham, describing the entertainments given by the English residents at Bombay, states that they are the most dull and uncomfortable meetings that can be imagined. Forty or fifty persons assemble about seven o'clock, and stare at one another till dinner is announced: the ladies are then handed to the dinner-table, according to the strictest rules of precedency, by gentlemen of rank corresponding with their own. At table there can be no general conversation; but the different couples, who have been paired off, and who, on account of their rank, invariably sit together at every great dinner, amuse themselves with remarks on the rest of the company, as satirical as their wit will allow. After dinner similar topics continue to occupy the ladies, with the addition of lace, jewels, intrigues, and the latest fashions. The repast itself is as costly as possible, and in such profusion that no part of the table-cloth is uncovered. But the dinner is scarcely touched, as every

person has eaten a hearty meal, called *tiffin*, at two o'clock. Each guest brings his own servant, and sometimes two or three: these are either Persees or Mussulmans. Strangers are surprised to see, behind every white man's chair, a dark, long-bearded, turbaned man, who usually stands so close to his master, as to make no trifling addition to the heat of the apartment. Indeed, were it not for the *punka*, a large frame of wood covered with cloth, which is suspended over the table, and is kept constantly in motion, for the purpose of freshening the air, it would scarcely be possible to sit out the melancholy ceremony of an Indian dinner.

Before the subjugation of this country by the English, the whole of its various and extensive districts were subject to a monarch, called the Great Mógul, who ruled with despotic authority. Throughout his dominions, all the lands were considered as his property, except a few provinces, the hereditary possession of certain Hindoo princes. The vizier was generally the first minister of state, and to him the inferior officers were responsible; and there were no other written laws than those contained in the koran. But, since the annihilation of the Mogul empire, the government of Hindostan has been wholly changed. This country is now divided into five principal states; the British possessions, the two Mahrattas, the Nizam, and the Seiks; and to these all the inferior states are tributary,

The British dominions and influence now extend over the greatest part of Hindostan. These dominions are governed from the three presidencies of Calcutta, Madras, and Bombay, of which Calcutta is the seat of the supreme government.

Thirteenth Day's Instruction.

HINDOSTAN CONTINUED.

An Account of Bombay, and of the places in its vicinity. Chiefly taken from the Narrative of a Residence in India, by MARIA GRAHAM.

MRS. GRAHAM landed at *Bombay* in the latter end of May, 1809. On leaving the ship, the passengers found, upon the pier, several of the natives, with palanquins, waiting to convey them from the shore. These palanquins are litters, in which a person may either lie down or sit upright. They have windows and sliding doors. The modern ones are a kind of little carriages, without wheels. Those that were formerly used were of a different shape, and consisted of a bed or sofa, over which was an arch, just high enough to admit of a person sitting upright. They were decorated with gilded or silver ornaments and figures, and had a curtain to draw over the whole. The palanquin-bearers, for the most part, wear only a turban, and a cloth wrapped round their loins; but this degree of nakedness, says Mrs. Graham, does not shock even female delicacy, in consequence of the dark colour of their skin.

On leaving the pier, the passengers crossed the esplanade, which presented a gay and interesting scene, being crowded with people in carriages, on horseback, and on foot. At the tanks or wells, were groups of men and women, employed in beating and washing linen; while a better sort of native women, in graceful costume, reminding the stranger of antique sculptures, were employed in drawing, filling, or carrying water.

When she entered the *Black Town*, which stands in a cocoa-nut wood, Mrs. Graham was astonished at the amazing populousness of the place. The *streets* were so crowded with men, women, and children, that it

seemed impossible for the quiet bullock hackrays, or native carriages, to proceed, without doing mischief; much less the furiously-driven coaches of the rich natives.

Bombay, which is indebted, for its origin, to the Portuguese colonists, is said now to contain more than two hundred thousand inhabitants. The Europeans are but few in number: the Persees, or descendants of the ancient Persians, are from six to eight thousand: the Mahometans are nearly of the same number, and the remainder are chiefly Hindoos and descendants of Portuguese. The *houses* of the rich natives are surrounded by virandas, equally necessary to guard their interior against the intemperate heat of the sun, and against the rains. They are generally painted in flowers and leaves, of a red and green colour; and those of the Hindoos have usually some of the fables of their mythology represented upon the walls. They are of great extent, because, if a man has twenty sons, these all continue to live under the same roof, even after they are married; and uncles, brothers, sons, and grandsons, usually remain together until the increase of numbers actually forces part of the family to seek a new dwelling. The lower classes content themselves with small huts, mostly built of clay, and roofed with a kind of mat, made of the leaves of the palmyra, or cocoa-nut tree. Some of these huts are so low and small, that they only admit of a man sitting upright in them, and barely shelter his feet when he lies down. Round each house there is usually a small garden, in which are grown a few herbs and vegetables, a plantain-tree, and a cocoa-nut tree or two.

In the outskirts of the Black Town the fields were at this time, already flooded for rice. They are ploughed in this state. The plough consists of a crooked stick, or of two straight pieces of timber joined, so as to form an obtuse angle. It is sometimes shod with iron, but most frequently not; and is drawn by an ox or a cow, or sometimes by both.

As there is but one tavern in Bombay, and as that is by no means fit for the reception of ladies, the hospitality of the British inhabitants is always exercised towards new comers, until they can provide a place of residence for themselves. Mrs. Graham had the good fortune to be received under the hospitable roof of Sir James and Lady Mackintosh, at Tarala, a villa about three miles from the town.

The rainy season had set in before her arrival, and it continued till after the beginning of August, but with some intervals of fine weather.

The *fort* of Bombay is too large to be capable of defence, if an European enemy should effect a landing on the island, and no part of it is bomb-proof; besides which, the native houses within the walls are closely crowded together, are very high, and are, for the most part, built of wood. The fort is dirty, hot, and disagreeable; particularly the quarter near the bazar-gate, owing to the ruins of houses, which had been burnt down some time before Mrs. Graham was there, and had not been removed. But new buildings were, in many places, rising on the broken fragments of old ones, so that the streets had become very uneven and disagreeable, if not dangerous, for carriages to pass through them. The most important and interesting object connected with the fort is the *dock-yard;* where a new dock was, at this time, nearly finished. It consisted of two basins, in the inner one of which was a seventy-four gun ship on the stocks. Bombay is the only place in the east where the rise of tide is sufficient to permit th construction of docks on a large scale: the highest spring-tides having never been known to rise more than seventeen feet, and rarely more than fourteen.. Near the docks is the *castle,* now used as an arsenal. It belongs to the king; and the governor of Bombay is styled "the governor of the king's castle of Bombay."

When Mrs. Graham was at the fort, she was conducted to the screwing houses, where the bales of cot-

ton are packed to be sent on board ship. Each of the presses consists of a square frame, in which the cotton is placed, and of a large beam of great weight, which is fixed to the end of a powerful screw. This screw is worked by a capstan or windlass, in a chamber above; and to each bar of it there are often thirty men, so that there would be about two hundred and forty men to every screw. These, at first, turn the screw with great swiftness, shouting the whole time; and the shouts end in something like loud groans, as the labour becomes heavier. Hemp is packed in the same manner, but it requires to be carefully laid in the press, for the fibres are apt to be broken if they are bent.

The only English church at Bombay is in the fort. The Portuguese and Armenian *churches* are numerous, both with and without the walls: there are three or four synagogues and mosques, and pagodas or temples innumerable. The largest *pagoda* at Bombay is in the Black Town, about a mile and a half from the fort.

Within an extensive square, enclosed by high walls, is a beautiful tank, constructed of freestone, with steps to accommodate the bathers, according to the height of the water. Round the tank are houses for the Bramins, choultries, or a kind of caravanseras, for the reception of travellers, and temples to a variety of deities. One of the latter contains a well-carved *trimurti*, or three-formed God. It is a colossal bust with three faces, or rather three heads joined together. The centre head represents Brahma, the creator; the face on the right hand Siva, the destroyer; and that on the left Vishnu, the preserver. Offerings of rice, fruit, milk, and flowers, are daily made to them, and they are constantly sprinkled with water. The priests who attend in all these temples, are of an olive complexion, for they are very little exposed to the sun. Their dress consists of a linen scarf, wrapped round the loins, and reaching nearly to the ancles. Their heads are shaved, except on the crown, where a small lock of hair is left; and over their shoulder hangs the braminical thread or

zenaar. This must be made by a Bramin. It is composed of three cotton threads, each ninety-six cubits (forty-eight yards) long: these are twisted together, then folded in three, and again twisted; after which they are folded again in three without being twisted, and a knot is made at each end. The zenaar is put over the left shoulder, and hangs down upon the right thigh.

[The *government house* at Bombay is a handsome building, with several good apartments; but it has the great inconvenience of the largest apartment on both floors being a passage-room to the others. Most of the merchants and government officers live in country-houses. This is a circumstance attended with some inconvenience, for as all business is carried on at the fort, every person is obliged to go thither in the morning, and to return at night.]

In order to afford some idea of an Indian dwelling, Mrs. Graham describes that of Sir James Mackintosh. It was pleasingly situated on the side of a hill, at a little distance from Bombay, and commanded a view of the greatest part of the island. On the summit of the hill were some ruins, which, with the clefts in the surrounding rocks, afforded shelter to a few half-starved hyenas, and to innumerable jackals, whose barking in the night was the greatest inconvenience of this situation. The bases of the rocks were concealed by a wood that reached quite down to the plain, while, here and there, a little space had been cleared for a garden, in which were usually two or three gardener's houses. The house of Sir James was entered at one end of a viranda, which passed round four sides of a square hall, where the company dined; and on each side of the inner apartment were large glass doors and windows. The veranda was about twenty feet wide, and one side of it was a hundred feet long. The roof was supported by low arches, which were open to the garden. At one angle of the square, formed by the viranda, was the drawing-room. The offices were connected

with the house, by a covered passage, and were conceal-ed by a thick shrubbery. Most of the country-houses in Bombay have only one story, but this had two. The bed-rooms above were well lighted and aired, and had glass windows within the Venetian shutters but these were used only in the rainy season, or during the land-winds, which here are cold and dry. The garden was delightful The walks were cut in the wood on the side of the hill, and were covered with small sea-shells, instead of gravel On each side of the walks were ledges of brick, covered with chunam or cement, to prevent them from being destroyed by the rains. The walks were sheltered from the sun, by the fan-like heads of the palmyra-trees, whose tall columnar stems afforded a free passage to the air, and served to support an innumerable variety of parasitical and creeping plants, which decorated their rough bark with the gayest hues, vieing with the beautiful shrubs which flourished beneath, and affording shelter to birds more beautiful than themselves One of these, small as the humming-bird, fixes its curious nest to the pointed tips of the palmyra-leaf, for the purpose of securing its young from the tree-snake; while flights of perroquets daily visit the fruit-trees. At the lowest part of the garden was a long broad walk, on each side of which grew vines, pamplemousses, figs, and other fruits, among which was the jumboo, a species of rose-apple, with flowers, like crimson tassels, covering every part of the stem. The grapes were excellent. At one end of this walk were seats under fine spreading trees; with the fruit-walk to the right hand, and to the left flower-beds filled with jasmine, roses, and tuberoses; while the plumbago-rosea, red and white ixoras, with the scar-let-mulberry, and the oleander, mingled their gay co-lours with the delicate white of the moon-flower and the mogree. The beauty and fertility of this charming garden was kept up by constant watering from a well near the house; and it would be a little Paradise, were it not for the reptiles peculiar to the climate. Snakes

glide about in every direction. Here the cobra-capella, whose bite is, in almost every instance, fatal, lifts his graceful folds, and spreads his large and many-coloured crest; here too lurks the small, bright-speckled cobra-manilla, whose fangs convey instant death.

Mrs. Graham, speaking of the *climate* of Bombay, in the beginning of November, says that the weather at this season was extremely pleasant. The mornings and evenings were so cool, that she could take long walks; but the middle of the day was still too hot for her to venture into the sunshine. [Not many of the great towns of India are more unhealthy than this. Persons who expose themselves to the land-breezes, which, during the autumn, set in every evening, are liable to suffer from fever, and sometimes lose even the use of their limbs.]

The *market* at Bombay is supplied with beef, which is tolerably good, though not fat. After the rainy season, that of the Buffalo is the best, though its appearance, before it is cooked, is unfavourable, and Europeans are, in general, strongly prejudiced against it. The mutton is often lean and hard; the kid is always good, and the poultry both good and abundant. Prawns are here peculiarly fine, of excellent flavour, and as large as craw-fish. The island of Bombay is too small to furnish much game, but the red-legged partridge is not uncommon, and snipes are sometimes seen. Among other articles of food are frogs, which are larger here than Mrs. Graham had ever before seen them.

In the country around Bombay are several neglected Portuguese churches, Mahometan tombs, and Hindoo temples. There are also numerous large tanks or reservoirs for water, surrounded by trees. These are a source of great luxury to the natives: people may be seen bathing in them from morning till night; all ages, and both sexes; but they wear as much clothing in the water as out of it.

During her residence in this part of India, Mrs. Gra-

him visited the famous *cave of Elephanta*, situated in an adjacent mountainous island, which has a double summit, and is wooded to the top. Opposite to the landing-place, is a colossal stone Elephant, from which the island has its name. This must have been carved out of the rock on which it stands, as it appears much too large to have been carried to its present situation. After passing a village, Mrs. Graham and her party ascended the hill, through romantic passes, sometimes overshadowed with wood, and sometimes walled by rock, till they arrived at the cave. Its opening fifty-five feet wide, and eighteen feet high, appeared all darkness, whilst, on the hill above, below and around, shrubs and flowers were waving in the full sunshine. The length of the cave is about equal to its width. Its roof is supported by rows of massive pillars, carved in the solid rock, and its sides are sculptured in compartments, representing the persons of the Indian mythology. In the middle, is the gigantic bust of the three-formed god, Brahma, Vishnu, and Siva. These faces would all be beautiful, but for the under lips, which are remarkably thick. The length, from the chin to the crown of the head is six feet, and the caps measure about three feet more. Concealed steps, near Siva's hand, lead to a convenient ledge or bench behind the cap of the bust, where it is possible for a Bramin to hide himself for any purpose of priestly imposition. On each side of the bust is a pilaster, the front of which is filled up by a figure fourteen feet high, leaning on a dwarf. This immense cavern has been cut out of the solid rock; as have also two smaller chambers, which are entered from its interior. One of these is lighted from above, the whole thickness of the hill being cut through for that purpose.

The cave or temple of Elephanta, and other equally wonderful caverns in its neighbourhood, must have been the work of a people far advanced in the art of civilized life, and possessed of considerable wealth and power.

But no traces either of their origin or their history now remain.

Salsette, another small island near Bombay, has seve- temples, cut out of the solid rock, which contain many highly, but rudely ornamented figures of Hindoo deities.

On the southern bank of a river, about one hundred and sixty miles, north from Bombay, and not far distant from the sea, is the city of *Surat*. This would be a place of great commercial importance, were not its harbour much obstructed by sand-banks. Surat is environed by two brick walls, which divide it into an outer and an inner town; and the citadel stands within the inner wall, on the shore of the river. The space that is enclosed between the walls has a few houses, but is chiefly occupied by gardens and corn lands. There are, in this place, some extensive squares; but the streets are, in general, unpaved, narrow, and irregular, with projecting corners and shops. In dry weather the dust is almost suffocating; and, during the rainy season, the streets are covered with mud. Indeed, so little attention do the inhabitants pay to cleanliness, that many of them throw every description of filth into the middle of the road, and seldom or never remove the accumulating dung-hills.

This place has long been under the dominion of the Mahometan Moguls; yet it has no handsome mosques like those in most of the Turkish and Arabian towns. The largest houses are flat-roofed, and have courts before them; but the houses of the common people are either high-roofed, or are huts formed of bamboo frames and plastered over with mud. Each street has its own gates; and these are always closed in times of popular commotion, which are not unfrequent. The principal edifice in Surat is the citadel or castle, a strong building, constructed of hewn stone, and well furnished with artillery; and, about two hundred yards from the castle is the court or palace of the Nabob. Factories or commercial establishments have been formed here by seve-

by foreign nations, particularly by the English, Portuguese, French, and Dutch. These are all in the [illegible] and each nation has its separate wharf. The bazars are numerous and much frequented, and, in a large and open plain south of the castle, called the *Maidan*, the Dutch and English companies have tents or awnings, surrounded by palings of bamboos. Here bales of merchandise and piece-goods are lodged until they are shipped for exportation. At Surat there were formerly several caravanseras, liberally supported, but of these two only are left.

It is a remarkable circumstance, that, although there is not in Surat any hospital for human beings, yet that it has an extensive establishment for the reception of sick and wounded animals. This, including its various courts, occupies more than twenty acres of ground. It is usually full of infirm and decrepid oxen, horses, [illegible] and other animals, and has a considerable annual [illegible] and a physician is regularly appointed to attend to it.

Provisions are here abundant and in general, exceedingly cheap, but the inhabitants sometimes experience great inconvenience from a want of water. This they are obliged either to collect during the rainy season, [illegible] for this purpose, or to bring them [illegible] upon [illegible] oxen, from a considerable distance. The water of the river is too salt for [illegible] The climate of Surat is esteemed healthy, but the heat is sometimes intensely great. Some of the gardens in the vicinity of the town, are peculiarly beautiful. One of them was formed at an enormous expence by a late Nabob, and, among its buildings, it has a bath and saloons ornamented with much Indian magnificence. There are also buildings which were appropriated as harems for the Nabob's wives, the apartments are separated from each other by narrow and winding passages, so blocked up by doors as to afford a striking illustration of the state of distrust

with which great persons, in despotic countries, regard even the individuals of their own household.

This city formerly constituted part of the dominions of the Great Mogul: who, to keep it more effectually in obedience, gave it into the government of two nabobs, independent of each other. Before the dissolution of the Mogul empire, it was placed under the protection of the English; and it is at this time subordinate to the Presidency of Bombay.

Surat is chiefly important as a place of deposit for the commercial productions of Hindostan; which are sent thence, up the Arabian and Persian Gulfs, to the ports of Malabar and Coromandel; and even to China and the various islands in the Eastern seas.

An account of the most important places on the sea-coast, between Bombay and Tanjore.

The whole country, southward, betwixt Bombay and Cape Comorin, is bounded, towards the east, by the mountains called the Gauts. These lie at an average distance of from sixty to a hundred miles from the shore; and much of the intervening space is intersected by rivers and rapid streams. The climate, though moist, is, in general, considered healthy: but the heat, particularly towards the south, and in the months of April and May, is intense. Much of the coast is infested by pirates.

About two hundred miles south from Bombay, and upon a small island, separated from the continent, by a river called the Mandova, stands *Goa*, the ancient capital of the Portuguese settlements in India. The island is about twenty-two miles long and six miles broad: is partly hilly and barren, and partly level and fertile. On the declivities of the hills are many pleasant seats and villas: the trees are always covered with leaves, flowers, and fruit, and numerous springs of water issue from the hills.

The port of Goa is considered one of the best in India, and is protected by walls, ramparts, and battle-

ries. The town is in the form of an amphitheatre, is environed by a wall nearly twelve miles in circuit, and contains many public edifices, which indicate its having formerly been a place of great importance. Of late years it has gone much to decay, and its population has gradually diminished; but the number of its inhabitants is still estimated at more than twenty thousand. These consist chiefly of Portuguese, various mixed races, and the native inhabitants of the country. The latter are as black as jet, but have long black hair and fine features. In the year 1806, it was estimated that, at Goa and in its vicinity, there were resident no fewer than six thousand monks and Catholic priests. The houses are large, and many of them are fine structures. The bazar occupies more than an acre of ground; and in the shops all the most important produce of Europe, China, and Hindostan may be purchased. It is said that only one of the churches has glass windows; and that, in all the others, a thin and semi-transparent kind of shell, obtained from the pearl oyster, supplies the place of glass. Provisions of most kinds, both animal and vegetable, are very abundant.

The old town of Goa is on the banks of the river, about eight miles distant; but has long been nearly deserted, on account of the unhealthiness and inconvenience of its situation. About half way betwixt the new and old town is a palace which was formerly occupied by the Portuguese viceroy, but which now serves as a barrack for the troops of the garrison.

Forty miles south-east from Goa is a small maritime town, called *Carwar*, in which the English East India Company have long had a factory; but of late nearly the whole trade which was transacted at this place has been transferred to Bombay. Most of the adjacent country is an immense forest, abounding in destructive animals. From plantations in the valleys, Carwar is supplied with great quantities of corn and pepper.

Further south, the English have another sea-port

town, called *Mangalore*. This is a small and ill-built place; but it has a spacious and convenient harbour, capable of admitting vessels of five hundred tons burden. The town is constructed along the sides of a peninsula; in the elevated centre of which are the remains of a fort. Mangalore, in 1783, was besieged and taken by the late sultan Tippoo Saib, and by his orders, the fort was demolished. It has, at present, a considerable trade in rice, pepper, sandal wood, cinnamon, and turmeric, most of which are grown in its immediate vicinity.

The *coast of Malabar* commences near the mouth of the river Dilla, and extends thence, southward, to Cape Comorin. The greatest part of this country consists of low hills, separated by narrow valleys, which extend from the Gauts nearly to the sea. Many of these hills are clad with woods of evergreen-trees; and, when their declivities are cleared for cultivation, they are found to have a rich and fertile soil. The valleys, in general, yield a luxuriant vegetation, for most of them are well watered by streams from the mountains. Towards the sea-coast, however, the country is more level, and consists chiefly of sandy or marshy plains, many of which are barren and unproductive, and others are adapted only to the culture of rice.

The inhabitants of this part of India are supposed to have been converted to Christianity so early as the time of the apostles. Tradition relates that St. Thomas, having travelled through Arabia, landed on the coast of Malabar, and there preached the Christian religion. In the year 1806, several parts of Malabar were visited by the Rev. Claudius Buchanan, who discovered there many churches of Syrian Christians, who professed to derive their origin from the ancient church of Antioch, and whose doctrines, in many essential points, agreed with those of the church of England. At Cranganore there was an archbishop, who had, under his superintendance, forty-five churches. In this

country Mr Buchanan saw manuscripts of several parts of the sacred writings, which were of very ancient date.

Cananore and *Tellicherry* are two small trading towns on the coast of Malabar, and both now in the possession of the English. They are about thirty miles distant from each other, are each defended by strong forts, and have some good houses. The situation of Tellicherry is very delightful, for it is backed by wooded hills, interspersed with valleys, and watered by a fine river, and, on account of its extreme healthiness, it is much resorted to by invalids.

About fifty miles south of Tellicherry stands *Calicut*, remarkable from its having been the first Indian port which was visited by the Portuguese, after their discovery of a passage eastward, round the Cape of Good Hope. It was then the residence of a powerful Mahometan prince, was the capital of an extensive kingdom, and a place of considerable magnitude and importance. In its present state it is a large and straggling town, of five or six hundred houses, built chiefly of teak-wood, or of sun-burnt bricks. It is three leagues in circuit, and its walls include several beautiful gardens. The adjacent coast is low, and affords no protection for shipping, and, having no harbour, vessels of heavy burden are obliged to lie in the open sea at the distance of three or four miles from the shore. Some years ago the English East India Company had here a factory, but it has been removed to Tellicherry. The principal articles of export, from Calicut, are teak-wood, cocoa-nuts, sandal-wood, pepper, ginger, and turmeric. The town was razed almost to the ground, by the late sultan, Tippoo Saib, who, for some time, destroyed its trade, by causing all the cocoa nut and sandal-wood-trees in its vicinity, and all the pepper-plants throughout the surrounding district, to be cut down.

The town and fort of *Cranganore*, which are somewhat more than one hundred miles south from Calicut,

were possessed by the Dutch, who, in the year 1789, sold them to the rajah of Travancore. Tippoo Saib disputed the right of the Dutch to dispose of it; and their contests involved the English in a war, which ended by the latter obtaining possession, not only of this town, but of the whole adjacent coast, through an extent of more than one hundred and twenty miles.

Among other places that were taken was *Cochin*, once a fine city, but now a small maritime town, defended by an irregular fortification, and advantageously situated for trade. The neighbouring country abounds in teak-wood, and produces great quantities of pepper and cotton.

The next important town, towards the south, is *Travancore*, the capital of a province which extends to the extreme southern point of Hindostan. The soil of Travancore is, in general, marshy. Many of the districts are so thickly covered with forests, as scarcely to be habitable; and others are watered by lakes and innumerable streams. The town stands at some distance from the sea, and was once a royal residence. About the year 1730, the king or rajah of the province, suffered the woods around it to grow until they had formed an impenetrable belt of forest. He then caused them to be cut into a great number of labyrinths, which afforded easy egress to his people, but which rendered all attack from his enemies impracticable. Protected by these natural fortifications, he encouraged, within his city, the arts and sciences. He invited men of talents and knowledge to reside there: he cultivated the friendship of the Bramins, and was himself admitted into their society. The province is now subject to a rajah, who is an ally of the English.

The extreme south point of Hindostan is called *Cape Comorin;* and the country immediately adjacent to the sea-coast is so low, that, although it is covered with trees, it is not visible, from the deck of a ship, to the distance of more than four or five leagues. The Gaut mountains terminate a few miles north from the Cape, and are here smooth and verdant to their summits

Fourteenth Day's Instruction.

HINDOSTAN CONTINUED.

Narrative of a Journey from Tanjore to Madras From the Travels of GEORGE VISCOUNT VALENTIA

LORD VALENTIA, accompanied by Henry Salt, Esq. the present British consul in Egypt, arrived at *Tanjore*, on the coast of Coromandel, about the end of January. 1804. The rajah, to whom his lordship had letters of introduction, spoke the English language with fluency. and was strongly attached to the British government.

In no part of India does the Hindoo religion preserve so much power or splendour as on the coast of Coromandel. The places of worship remain in their original state, and their vast endowments are untouched. In almost every village is a pagoda, with its lofty gateways of massive, and not inelegant architecture, where a great number of Bramins are maintained, either by revenues formerly established, or by an allowance from the government. The great roads which lead to these edifices, have many choultries, a kind of caravanseras. built for the accommodation of pilgrims.

Lord Valentia was shown the small fort at Tanjore. It is a mile round, strong, and in good repair. The walls are lofty, and built of large stones; and the ditch is broad and deep, and cut out of the solid rock. It joins, on one side, to the principal fort, which is constructed in a somewhat similar manner, and in which the rajah lives.

Within the small fort is a pagoda, the chief building of which is considered the finest specimen of the pyramidal temples in India. The rajah being extremely anxious that Lord Valentia should not request to enter it, his lordship went only to the door, to view a remarkable figure of a bull, sculptured in black

granite. Previously to the treaty between the present rajah and the Madras government, the British garrison had possession of the pagoda. But, after its restoration, the rajah had caused it to be purified at a great expence, and sentinels are now placed to prevent any one from entering. The Bramins met Lord Valentia and his party at the gate, and presented them with fruit and flowers. Opposite to the gateway of the pagoda is a pyramidal building, which, at present, serves as a place of deposit for stores. After his lordship had inspected the pagoda, as well as he was able, through the gates, he ascended the ramparts; and these, being higher than the surrounding wall, he had from them a full view of the interior.

Lord Valentia having been invited to visit the rajah, he proceeded to the great fort, and, on entering, was saluted by a discharge of seventeen guns, and found the guards drawn out to receive him. These were neatly dressed, and in a good state of discipline. The palace is an ancient building, with several lofty towers, and surrounded by a high wall. The great square, into which his lordship was first conducted, had never been finished. The passages that led to the durbar or hall of audience, were narrow. The moment his lordship was within sight, the rajah rose from his musnud or throne, and met him at the door. He then took his hand and led him to a chair on the right of the musnud, the numerous attendants being arranged behind and around. The rajah was dressed in the Mahratta fashion, with few jewels, but a bunch of handsome pearls hung over his turban. The room was not large, but very cool: it formed one side of a square, nearly filled by a tank, in the centre of which was raised a small apartment, that communicated, by steps, with the durbar. The manners of the rajah were excellent; and good-nature beamed from his countenance. He was young, fat, and handsome, with a full black beard, and a somewhat fair complexion.

He proposed to shew Lord Valentia some part of the

palace, and conducted him into a very large and excellent room, up stairs, where he said he generally lived. It was carpeted, and had English chairs. Opposite to each other were four book-cases, filled chiefly with English books. One side of the room opened to a veranda; the opposite side was covered with portraits of the Tanjore princes of the Mahratta dynasty. The pictures were in handsome gilt frames, painted on canvass by a native artist, from drawings which had been made on the walls of the palace. The upper part of the walls was ornamented with carved figures of Indian deities. Lord Valentia was next conducted to a room, which the rajah called his drawing-room. Its sides were covered with prints and pictures of various kinds. It was furnished with English chairs and tables; and on the latter were paper, colours, and every implement of drawing, an amusement of which the rajah was very fond.

On returning to the durbar, Lord Valentia proposed to take leave. Flowers were brought by a servant, and the man put a large wreath of yellow flowers, mixed with green, round his lordship's neck, smaller ones round his wrists, and a nosegay of the same colours into his hands. These were all profusely wetted with rose-water. A string of small pearls, to which was suspended a jewel or ornament formed of uncut emeralds and rubies, was also put round his neck. The same ceremony then took place with Captain Blackburn, by whom Lord Valentia was accompanied. Some shawls and dresses of Kincaub, or silk, embroidered with gold, were laid at their feet, and carried away by their servants. Mr. Salt had no jewels, but, in other respects, he was treated in a similar manner. Lord Valentia was now conducted over the other principal apartments of the palace; after which he left the fort.

On the 1st of February the rajah returned his lordships visit. He went on horseback, and attended by his cavalry and other troops. His general was at their head, distinguished by a steel glove, which reached up

to his elbow. His highness's chief mark of dignity was a white umbrella, which, in this country, gives a particular title of honour. His horses were fine, and his servants very neat. He had several red flags with him; some of his courtiers had perpendicular shades that kept off the sun, and others had coloured umbrellas. His band, also, and tom-toms were with him. Lord Valentia received his highness at the steps, and led him to a couch, placing him on his right hand. The rajah requested to see Mr. Salt's drawings, which were shown to him, and he expressed himself highly pleased with them. He sat nearly an hour, and, at his departure, received exactly the same presents which he had given to Lord Valentia the day before. His courtiers had presents according to their rank.

At three in the morning of the 2d of February, Lord Valentia and Mr. Salt set out from Tanjore; and, by half after seven, had passed *Combaconum*, distant twenty-three miles. This was the ancient capitol of Tanjore, which accounts for the many remains of its splendour that are still left. At present it is chiefly occupied by Bramins. Their habitations were neat, and many new houses were building. Some of the pagodas and tanks were very fine.

By half after twelve they reached *Cutallum*, a village fourteen miles from Comboconum, having, on the road, passed several pagodas. The country was rich, and in a high state of cultivation. In the evening they arrived at *Chelumbrum*, and were conducted to view the celebrated pagodas of this place, which were illuminated, in consequence of the Bramins having had notice of his lordship's visit. The masses of deep gloom, partially relieved by the light of the torches, had a very solemn effect. The side pieces of the gateway were each of one stone, forty feet high, and ornamented with carving. Opposite to the entrance the Bramins were erecting a portico of one hundred fluted columns; in some parts three, in others five columns deep. The party proceeded, in a winding direction, to the entrance of

the most holy temple. This building is more ancient, and the style is much purer, and even the carved figures exhibit the appearance of more correct proportions, than those of the others. There is a great profusion of gold and jewels about the image of the deity. The strangers were permitted to approach only the door of the anti-room. In this was a brazen pillar, which reached above the roof. On the exterior was an immense figure cut in black stone, and elevated on a lofty square pedestal of many steps; and over it was a canopy, supported by pillars, that rose from the ground without pedestals. A small temple, facing the travellers, on their return, was of similar architecture, and the carved figures had considerable merit.

Early in the morning of the 3d of February, Lord Valentia set out for *Pondicherry*, where he arrived the same day. This, once the most splendid city in the east, and the capital of the French possessions when they held the greatest part of the Carnatic, has not recovered its destruction by the British troops in 1761. The private houses, however, have been repaired, and it is still one of the handsomest towns in India. In the middle of a large square are lying the pillars and other ornaments of a pagoda of black stone, richly ornamented with carving.

Bonaparte seems to have formed expectations of raising this place to its ancient importance; otherwise he would not have sent out, to a little territory of five miles of sea-coast, and containing only twenty-five thousand inhabitants, so splendid an establishment as arrived under Captain General de Caen, which consisted of seven generals, a proportional number of inferior officers, and fourteen hundred regular troops, including a body-guard of eighty horse, and one hundred thousand pounds in specie. He directed the government-house to be repaired, and to be furnished with articles sent from France, at an expence of eighteen thousand pounds more. So great a number of generals and other officers must have been intended for a wider field of

action than the little territory of Pondicherry; but his projects, whatever they were, wholly failed, and both the place and territory are now possessed by the British government.

Pondicherry has no natural advantages, as a commercial town; and the inhabitants of a settlement, cut off from the parent country, can never be very polished. Many of them also are poor and uneducated. The accomplishments of the females are limited to dancing, and playing a few tunes on the piano-forte. The mind is left nearly a blank; yet there is a vivacity of manner that is pleasing.

At two in the morning of the 7th of February, Lord Valentia set off in a palanquin, and, by a quarter before eleven, reached *Allum Parva*, distant twenty-seven miles. The country was more full of jungle, with less population and fewer pagodas than that which he had already passed. The sea was, all the way, about a mile on the right, and the mountains were visible on the left. The party passed a salt-water lake, which was very wide, but not more than two feet deep; and, on the ensuing day, they arrived at *Madras*.

*A description of Madras.**

THE whole extent of the *coast of Coromandel* is even, low, and sandy; and about *Madras* the land rises so little and so gradually from the sea, that, from the deck of a vessel, the spectator is scarcely able to mark the distinction between the land and water, till he is assisted by the appearance of the different objects which present themselves upon the beach. This is crowded with people of all colours, whose busy motions make the earth itself seem alive. The public offices and store-houses, which line the beach, are fine buildings, with colonnades

* Drawn up from the Travels of William Hodges, R. A.; Lord Valentia; and a Residence in India by Maria Graham.

to the upper stories, supported by rustic bases arched, all of the finest Madras chunam or cement, smooth, hard, and polished like marble. At a little distance Fort George, with its lines and bastions, the government-house and gardens, backed by St. Thomas's Mount, form an interesting part of the picture; while here and there, in the distance, minarets and pagodas are seen rising from among the gardens. The clear, blue, and cloudless sky; the polished white houses, with flat roofs and open porticoes; the bright sandy beach, and dark green sea, present, to the eye of an Englishman, a combination totally new, and such as he cannot but contemplate with delight.

Some time before a ship arrives at her anchoring-ground, she is hailed by the boats of the country, filled with people of business, who come, in crowds, on board. This is the moment in which an European feels the great distinction between Asia and his own country. The rustling of fine linen, and the general hum of unusual conversation, presents to his mind, for a moment, the idea of an assembly of females. When he ascends upon the deck, he is surprised at the long muslin dresses and black faces, adorned with large gold earrings, and white turbans. The first salutation he receives from these strangers, is by bending their bodies very low, touching the deck three times with the back of the hand, and with the forehead.

The natives first seen in India, by an European voyager, are Hindoos, the original inhabitants of the peninsula. In this part of India they are delicately framed; their hands, in particular, are more like those of females than of males, and do not appear to be in proper proportion to the rest of the body, which is usually above the middle size. Correspondent to this delicacy of appearance are their manners, mild, tranquil, and sedulously attentive: in the last respect they are indeed remarkable, as they never interrupt any person who is speaking, but wait patiently until he has

concluded, and then answer with the most perfect respect and composure.

From the ship the passengers are conveyed on shore in boats of curious construction, and well calculated to elude the violent shocks of the surf, which here beats with great violence. These boats are formed without a keel, are flat-bottomed, have their sides raised high, and are sewed together with the fibres of the cocoa-nut tree, and caulked with similar materials: they are remarkably light, and are managed with great dexterity. The passengers are landed upon a fine, sandy beach.

On landing, the stranger is surrounded by dubashis and servants of all kinds, who solicit employment. The dubashis undertake to interpret, to purchase all he wants, to change money, to provide him with servants, tradesmen, and palanquins. in short, to do every thing which a stranger finds it irksome to do for himself.

The settlement of Fort George or Madras was formed, by the English, about the middle of the seventeenth century, and in a situation which is very unfavourable for a capital. It stands on the extreme point of a coast, where the current is rapid, and where a tremendous surf breaks, even in the finest weather. But, however inconvenient it may be, particularly now that the whole peninsula belongs to us, the expence of removal would be so great, that no alteration will probably ever take place.

The *streets* are spacious and handsome, and the houses may be considered elegant. The inner apartments are not highly decorated, for they present to the eye only white walls; but these, from the marble-like appearance of the stucco, give a freshness which is grateful in so hot a country as this. Ceilings are very uncommon, for it is impossible to find any ceiling which will resist the ravages of that destructive insect, the white-ant. These insects are so formidable, from the immensity of their numbers, that, in a single night, they would be able to gnaw in pieces and destroy a ceiling of any dimensions.

Nearly all the principal inhabitants of Madras reside in what are called garden-houses, in the country; but the offices and counting-houses of every description, both public and private, are either in the fort or the town. The garden-houses are usually of only one story. Most of them are in a pretty style of architecture, having porticos and verandas, supported by pillars of chunam. The walls are of similar materials, either white or coloured, and the floors are covered with matting. They are, in general, surrounded by a field or *compound*, with a few trees and shrubs; but it is not without almost incredible pains that flowers or fruit can be raised. During the hot winds, which are here prevalent at certain seasons, a kind of mats, made of a grass which has a pleasant smell, are placed against the doors and windows, and are constantly watered; so that, as the air blows through them, it spreads an agreeable perfume and freshness through the house.

Many of the houses on the level district near Madras, called *Choultry Plain*, are beautiful specimens of architure, and have apartments both spacious and magnificent. The *roads* are broad, and shaded by noble avenues of trees.

The *government-house* of Madras is situated near the edge of the esplanade, and has the advantage of a pleasing view of the sea and Fort St. George. The house itself is large and handsome; the floors, the walls, and the columns are of the most beautiful chunam, of different colours, and almost equal, in splendour, to marble. The *fort* is handsome and strong, and not too large.

The *naval hospital* is a capacious and well-arranged building, which has, on the top, an extensive platform, where the convalescents take exercise, and enjoy the fresh air. It commands a view over all Madras, the Black-town, the garden-houses, and to the shipping in the roads. In this place there are a *female* and a *male orphan asylum*, both of which appear to be admirably conducted. In the latter the boys are brought up to a knowledge of different trades, in which they may

earn a comfortable subsistence; and it was in the school of this asylum, that the Rev. Dr. Bell first put into practice the present national system of education.

In Madras the men-servants are all Hindoos, and the women-servants are chiefly Portuguese. The palanquin-bearers are remarkable for their strength and swiftness. They have a peculiar song or cry, with which they amuse themselves while on a journey: this at first sounds like the expression of pain and weariness, but it presently breaks out into sounds of exultation.

The manner of living, among the English in this city, has more of external elegance than at Bombay; but the state of society is much the same. Mrs. Graham says that she was at a public ball in the *pantheon*. This is a handsome building, and, besides a ball-room, contains a theatre, card-rooms, and verandas. During the cold season, monthly assemblies are held here, and there are occasional balls through the whole year.

St. Thomas's Mount, at a little distance from Madras, is a place of public and daily resort. This mount is as smooth as a bowling-green, and is planted, on each side, with banyan and yellow tulip-trees. The gentlemen and ladies of Madras, nearly every day repair, in their gayest equipages, to the Mount Road; and after furiously driving along it, they loiter away an hour or two at the Mount, and then return home.

The usual visiting hours, at Madras, are from nine o'clock till eleven. At two, all the principal inhabitants eat what is called *tiffin:* this, in fact, is the real dinner, at which wines, and strong beer from England, are freely drunk. The ladies then retire; and, for the most part, undress, and lie down with a novel in their hands, over which they generally sleep. About five o'clock, the master of the family returns from his office: the lady dresses for the Mount-road; returns, again dresses, dines, and goes from table to bed, unless there be a ball, when she dresses once more, after which she dances all night.

There are few objects near Madras which serve to illustrate the history or characters of the original inhabitants of India. One, however, is too curious to be omitted: this is a beautiful Hindoo temple, or *pagoda*, at *Triplecane*, two miles south of the town. It is of considerable magnitude; and the top of the building, rising considerably above the trees, it is seen over all the neighbouring country. Adjoining to the temple is a large tank, with steps descending to the bottom, filled with water. The whole is of stone, and the masonry is excellent. On the surface of the temple are many figures in bas-relief, illustrative of the religion of the Hindoos.

Fifteenth Day's Instruction.

HINDOSTAN CONTINUED.

Narrative of the Travels of LORD VALENTIA *and* MR. SALT, *from Madras, through Seringapatam, to Mangalore.*

LORD VALENTIA left Madras in the evening of the 23d of February. He travelled in a palanquin, and the first set of bearers carried him twenty-six miles in five hours. The country, after he awoke in the morning, appeared to be flat and sandy, with frequent jungle, till he approached *Conjeveram*. Here the inhabitants were occupied in cultivating the rice or paddy-fields. The pagodas, at this place, are large, and of the same shape of those at Tanjore. The principal entrance to the great pagoda is very lofty. On the left, after passing through it, is a large edifice, which contains, as the Bramins assert, a thousand pillars.

Many of these are handsomely and curiously carved, with figures of Hindoo deities, some of which have a kind of halo or glory round their heads. The sides of the steps leading up to it are formed by two well-carved elephants drawing a car. An elevated musnud or throne occupies the centre. Opposite to this building are a tank, and several pagodas: the side of one of them is covered with ancient and unknown characters. On another is carved, in relief, some curious designs, in compartments. The second court, or inner square, is considered holy, and Christians are not permitted to enter it. This temple is dedicated to Siva. Mr. Salt ascended, by seven flights of steps, to the top of the large gateway. The view from it was extremely fine, consisting of extensive woods, intersected by a large sheet of water: numerous pagodas appeared to rise among the trees, and a magnificent range of retiring mountains closed the distance. To the west of Conjeveram, and about half a mile distant, is a singularly-shaped pagoda, of rude and massive sculpture. At its entrance are four monstrous lions, and a bull formed of clay, evidently modern. On the right of the entrance are seven small circular buildings. The pagoda itself is pyramidal, and terminates, at the top, in a dome. Its interior consists of two gloomy apartments; in the first of which are two small gilded statues, with only their heads visible. This pagoda is at present entirely deserted.

The tanks at Conjeveram are lined with stone, and are in good repair. The streets are wide: they cross each other at right angles, and have a range of cocoa-nut-trees on each side. The whole town has a prosperous appearance.

Lord Valentia was much struck with the chariots that were employed in carrying the chief deity of the place, on his annual visitation to another pagoda. These chariots were of large size, and, though disproportioned in shape, must be handsome, when they are decorated with coloured ornaments.

In passing the great pagoda, the priests and numerous dancing-girls were drawn out to pay his lordship their compliments. The dancing-girls at this place were very numerous, and some of them were pretty.

Beyond Conjeveram, villages are thinly scattered. The jungle is more frequent; and the soil, being a dry, gravelly sand, was raised by the wind, and nearly suffocated his lordship. The choultries or caravanseras, erected by pious natives, to afford shelter to travellers, are numerous, but many of them are falling into decay. They are much injured by the banyan-trees, the seed of which is often carried by birds to the top of these buildings. Here, in the rainy season, it finds nourishment between the large stones, where it gradually takes root. As the plant increases in thickness, it separates the stones, and, at last, shatters the building into ruins.

[Betwixt Conjeveram and Arcot there is a tank or artificial reservoir for water, about eight miles long and three miles broad, which fertilizes a great extent of country. Few public works supply the people with more important comforts than this.

Arcot is the nominal capital of the *Carnatic Payengaut*, or "Carnatic below the Passes;" and the nabob maintains a garrison of his own troops in the fort.] It was once a large and populous place; but it bears strong marks of the devastation of war, for the greatest part of it is now in ruins. The inhabitants are chiefly Mahometans.

A lofty chain of hills commands *Vellorê;* and the road winds among these, through vast masses of rock, and groves of wild date and palmyra-trees, with here and there a small pasture. It was about two o'clock in the morning when Lord Valentia reached the outer works of *Vellore*, which here descend from the lofty ridge, and wind along the valley. Having passed the town, and reached the gate of the fort, the sentinel refused to admit him. He was consequently obliged to write a note with a pencil, by the light of the moon, to Colonel Campbell the commandant; and, after the

delay of an hour, he was admitted. The guards were turned out, and the colonel received his lordship at the steps of his house.

After breakfast he took a walk with Major Marriot, to see a *palace* or *pagoda*, now converted into a magazine. It forms one side of the public square, in which are also the palaces of the princes, the commandant's house, and the houses of the chief inhabitants. In the front is a lofty gateway, of inelegant but imposing architecture, having, on each side, a statue, with four arms, and formed of a kind of blue stone. After he had passed the gateway, Lord Valentia was conducted into a noble apartment, supported by pillars, singularly but beautifully carved. Nothing but the patient labour of a Hindoo could have finished so minute a work. The musnud, or throne, was at the back part of the building. It was about twelve feet square, and rested on the back of a prodigious tortoise. Opposite to this apartment, is another, similar in size, but of different architecture, and more plain. Facing the great gateway are several small pagodas, surrounded by a wall. These seem much more ancient than the others.

The *fort* of Vellore had, at this time, been chosen as a place of security for the family of Tippoo. A deep and wide ditch, chiefly cut out of the solid rock, surrounds it; and, in addition to the usual defence, the ditch is filled with alligators of very large size. With these a serjeant of the Scotch brigade, for a trifling wager, engaged in battle. He entered the water, and was several times drawn beneath the surface by the ferocious animals. He, however, at last escaped, but not without several severe wounds. This fort reminded Lord Valentia of the architecture of the ancient English baronial castles.

The season was now so far advanced, that the night was the only time in which travelling was supportable. Lord Valentia, therefore, determined to take advantage of the night to reach the Gauts, hoping that, when he was on the higher land, the heat would not

be so great as in the plains. The gentlemen of the fort lent him fifteen palanquin-boys; and, at nine o'clock, in the evening of the 25th of February, he proceeded on his journey.

At a quarter-past six, in the morning, he awoke, and found himself at *Sautghur*, thirty miles beyond Vellore. The situation of this place is picturesque, being surrounded with rocks, covered, in part, by brushwood. As the next stage, up the *Gaut*, was a laborious one, his lordship had sent on bearers from Madras. They were ready, but the cooleys or porters, who were to carry the baggage, could not be found. As, therefore, he was obliged to wait, he amused himself by visiting the garden of the nabob of the Carnatic. This is considered the best in the country; but, like all other eastern gardens, it has no beauty. The trees are planted regularly, and water is conducted, by small channels, to the roots of each. At a quarter-past ten the cooleys arrived; and his lordship now proceeded across a plain, where he was nearly suffocated with dust. Thence ascending a slight hill, he came within sight of the Gaut itself. He advanced to the foot of it, and, after resting, for a little while, at a mosque near the dry bed of a river, he began to ascend. The first part of the ascent was extremely steep; but the pass had been widened and levelled since the conquest of Mysore by the British. An easy communication has thus been effected between the Carnatic and the Mysore, an object of great importance, by the facility which it gives to trade.

The scenery was now completely changed. Instead of a plain similar to that over which his lordship had passed from Madras, the whole country was undulated, with a few lofty desolate peaks before him. It appeared to be extremely barren; and he was disappointed at not seeing extensive forests, as he had expected. At six o'clock, in the morning of February the 28th, the town of Bangalore was in view. The

country was here more naked than any his lordship had yet seen

[*Bangalore* is a place of considerable celebrity, having had a strong fort, which was constructed by Hyder Aly, after the best style of Mahomedan military architecture During the judicious government of this prince it became a place of importance Its trade was then great, and its manufactures were numerous, but his son, Tippoo Saib, during a war with the British, destroyed the fort, and otherwise greatly injured the place Within the town there are handsome gardens, in the Asiatic style. Those of Hyder and Tippoo are extensive, and divided into plots, separated by walks, the sides of which are ornamented with fine cypress-trees It is usual, in gardens of Mussulmans, to have a separate piece of ground for each kind of plant Thus one plot is entirely filled with rose-trees, another with pomegranates, and so forth The cypress and vine grow luxuriantly, and apple and peach trees both produce fruit The climate of Bangalore is said to be both healthy and pleasant]

The country from Bangalore was wild and uneven Lord Valentia was informed that tigers were very numerous in some of the jungles through which he passed, but the numerous lights, carried by his servants, secured him from any attack

The view of *Seringapatam* much disappointed his expectations The only conspicuous objects were the minarets of the mosques, which are neither lofty nor elegant. At a village about two miles from the town, he was met by an officer, who delivered to him a letter, informing him that the commandant of the place had fitted up the palace of the late Tippoo Saib for his reception

The Lolmahal, or private residence of Tippoo, consists of a square, three sides of which are divided into two stories, with a veranda of unpainted wood in front. Behind are many small rooms, that were used by him as warehouses, but are now painted and fitted up

for the English resident. The fourth side consists of a single room, the height of the whole building. This had been the durbar or hall of the tyrant, in which he sat and wrote, or received his ministers. It is a handsome apartment, about seventeen feet wide in front, and forty feet deep. The walls are painted red, and have a gilt trellis-work running over it, formed by the tiger's scratch, the favourite ornament of Tippoo. Sentences from the Koran, in letters of gold, on a red ground, each about a foot high, extend round the room as a cornice. Three rows of pillars sustain the roof, which is coloured like the sides of the room; and each pillar is of a single piece of wood, painted red, and highly varnished. The shape is fantastic, bulging towards the bottom, but narrowing till they join a base of black marble. Behind the durbar is a small room where the tyrant slept, when fear or anger would permit him. It has only two windows, both of which are grated with iron; and the door is strongly secured. The only entrances into the lolmahal were through the harem that adjoined; and by a narrow winding passage, in which Tippoo caused some tigers to be chained as an additional defence.

Lord Valentia found Seringapatam much inferior to any capital which he had visited in India. The palaces of the sultan had neither the imposing massive dignity of the Hindoo architecture, nor the light airy elegance of the Mussulman buildings at Lucknow. The public apartments of Tippoo were handsome, but those of Hyder were plain in the extreme. The zenanas, or apartments for females, of both, were extremely bad. They consisted each of a quadrangular building, two stories high, with verandas all round. Some of the rooms were large, but unornamented, and the columns were of wood. All these buildings are now appropriated to public purposes. Hyder's palace is the residence of the surgeon; and his zenana is an European hospital. Tippoo's zenana is a barrack for artillery: his private apartments are occupied by the resident, and

his public apartments by the European troops. These buildings, from their want of windows, have, externally, a heavy appearance.

Lord Valentia visited Tippoo's arsenal, which, formerly, was a choultry and pagoda annexed to the rajah's palace. The architecture of the whole is massive, and much more ancient than that of the other buildings. The pillars are square, and covered with sculpture; but the spaces between them have been filled up to adapt it for its present purposes. In this place are kept vast numbers of matchlocks, spears, cresses, nair-knives, and coats of chain armour, which belonged to Tippoo, but which are useless to the British, and only valuable as curiosities or old iron. The most singular articles are several pieces of artillery, cast by Tippoo, and each ornamented with the figure of a tiger devouring the head of an European, an emblem of the ferocity of the tyrant, and of his implacability towards his Christian enemies. The arsenal now contains a considerable magazine of European muskets and field-pieces.

* Mr. Salt, who had set out from Madras some days before Lord Valentia, and who travelled along a somewhat different route, reached *Arcot* on the 17th of February. On the ensuing day he passed through *Vellore*, and, on the 19th, arrived at Amboor. The whole of the country, from Arcot, too evidently showed that it had not recovered its population, since the wars with Tippoo. Many parts which had before been cultivated, were now barren and waste. The village of *Amboor* is neat, and regularly built. Its inhabitants are industrious, and make a considerable quantity of castor-oil, which they export. Near it is a lofty and isolated mountain, on which stands a fort, almost impregnable by nature; the only approach to it being by a narrow and very steep path, through a smaller fort at the base. Mr. Salt ascended to the top, and found there a plain, (sufficiently large to have rendered its cultivation an object of

some importance,) and two tanks, near which the barracks had formerly stood. The view from it was noble and extensive, and the air was cool and pleasant, in comparison with what he had experienced below.

Early in the morning of the 25th he reached *Ossour*, where the Hindoos were celebrating one of their festivals. The scene was extremely gay; and, while they were occupied in conveying, in procession, the idol which they worship, Mr. Salt made a drawing of his chariot.

At *Mahavilli* he saw some large bats flying about in the middle of the day; and thousands were clinging, by their feet, to two trees. His attendants shot three of them. They each measured about four feet from wing to wing. Their heads were not much unlike that of a fox, and their hair was fox-coloured.

In the evening, Mr. Salt went, about three miles, to see a garden which had belonged to Tippoo Saib. It was of great extent, laid out in strait walks, and filled with mango, guava, lime, orange, and pomegranate-trees. The guavas and pomegranates were ripe, and the mango-trees were beautifully in blossom. Nearly all the adjacent country is flat.

He arrived at the village of *Talicut*, early in the morning of the 29th of February. It was covered with a fog so dense and unpleasant, that he shut himself up in his palanquin until ten, by which time the sun had dispersed it. From the great care which the inhabitants appeared to take, to guard themselves against its influence, Mr. Salt imagined that this kind of fog was very injurious. They were all wrapped in coarse black mantles, with their mouths cautiously covered; and they looked more like spirits of the infernal regions than human beings. The hills around were scarcely visible at mid-day; and, to add to the misery of its situation, there was a range of sand-hills at the back of the town, which reflected an intense heat into the place. Talicut contains a pagoda of ancient structure; and, on the top of a small steeple, within the wall which surrounds it, is the statue of a bull, about

twelve feet in length, and eight feet and a half in height. It was, at this time, adorned with garlands of flowers, and with rich trappings.

Mr. Salt passed through *Sattigul;* and, after having visited a celebrated cataract, called the *Falls of Cauveri,* he proceeded to *Narsipoor.* On an island, near this place, is a pagoda filled with monkeys, which are regularly fed and much reverenced. In the ensuing night he arrived at *Seringapatam.*

On the 4th of March, Lord Valentia and Mr. Salt set off together from Seringapatam for Mangalore. The road was extremely rough and bad, and before they reached *Chiriconally,* the first stage of five miles, the bearers had fallen several times, though they took three hours to perform it. On the ensuing day they reached *Keekary,* which has a mud fort. In an open space near it, is a small pagoda, beneath the shade of which Lord Valentia received presents from the chief man of the town, and took his breakfast. Beyond this the country was finely undulated, but cultivation had taken place only in the valleys, where numerous tanks secured a constant supply of water. At a distance many hills were seen. He stopped to dine at a very beautiful spot, near a village which had a mud wall and a small fort. At this place were two tanks, so large that they appeared like natural lakes. Many rice-fields were in the greatest luxuriance; and near them were extensive groves of areca, banana, mango, and cocoa-nut-trees.

The travellers passed through the town of *Hasana* by torch-light: it appeared to be strongly fortified. They next passed through the picturesque little town of *Paliam;* and, on approaching the hills, the jungle was seen to be very thick, and was said to be the haunt of tigers. The tops of the mountains were bare; but the lower parts were shaded by timber-trees and jungle. As they advanced the scenery became peculiarly wild, and the road was so uneven, that the bearers were

frequently obliged to rest. They had now entered the defiles of the chain of mountains which separate the table-land of Mysore from the low country of Malabar. The road, across this part of the Gauts, had been formed, with great labour, out of a bed of loose rock, over which the torrents, in winter, had run with so much force as to wash away all the softer parts, and, in several places, to leave rocks, four or five feet in diameter, standing in the middle of the road, and not more than two feet asunder. To relieve the palanquin-bearers, Lord Valentia was obliged to walk the whole way. The descent of the travellers, on the western side of the Gaut, was impeded by meeting numerous droves of oxen, which were ascending it, laden with salt from Mangalore. At the foot of the mountain the vegetation was peculiarly rich and luxuriant, and the scenery extremely picturesque and beautiful. The country, even through the last stage to *Mangalore**, was very uneven: the road, however, was good, for it was a perfect pavement of large stones.

Sixteenth Day's Instruction.

HINDOSTAN CONTINUED.

A description of the most important places in the interior of Hindostan, betwixt Mangalore and Calcutta.

Little is known to Europeans respecting the interior of Hindostan. The accounts that, hitherto, have been given of it, are, in general, brief and unsatisfactory:

* See an account of Mangalore, page 190.

taken either from the descriptions of the natives, or from those of persons who have traversed it in commercial pursuits, and, consequently, whose attention has been occupied with other subjects than those illustrative of topography.

Respecting *Bejapour* or *Visiapour*, once the capital of an important district, and about three hundred miles north-east from Mangalore, we know nothing more than that it is a fortified town, of considerable extent and population; that it is situated in a well-watered, but naked country; and that it was formerly a city of great splendour, filled with palaces, mosques, and magnificent buildings, both public and private, but of which few vestiges now remain.

Hydrabad, the present capital of the Nizams of the Deccan, was twice visited by Dr. Heyne, in the years 1798 and 1809. It is a large and populous place, bounded, on the north, by a small river called the Musy, and surrounded by a low wall. In 1798, Dr. Heyne, could not, without great difficulty, procure admittance, as no European, not even an officer of the East India Company's detachment, was permitted to enter it. The streets are, in general, narrow, badly paved, and far from straight. Most of the houses are built of wood, and have a very wretched appearance. Few women are seen in the streets; but, in one part of the town, Dr. Heyne observed great numbers of dancing-girls. The streets are incessantly crowded with men and horses. As eastern pomp requires a great number of attendants, and large sums of money to support them, it is easy to see why this capital is very populous: all the money collected in the provinces is spent here. The bazars, however, which Dr. Heyne visited, were ill-supplied with goods: the china-shops contained a miserable collection of articles, and the other shops were not much better. The buildings, in Hydrabad, best worth seeing, are the large mosque and the palace. The former is a grand edifice; and has two domes, which are so

high as to attract the attention of the traveller at a great distance. The street leading to it was, by no means, such as to prepare him for the sight of so magnificent an edifice. It conducts to a gate, where he was ordered to dismount from his horse, and take off his boots. From this spot he ascended a flight of steps, and suddenly found himself on the esplanade before the mosque. Not, however, being permitted to enter it, he could only see, through the gate, that the interior consisted of a great number of beautiful and regular porticoes, round a spacious centre, where, before a burning-taper, were several Mahometan doctors upon their carpets. The pillars were very lofty, and each appeared to be composed of one solid piece of granite, the surface of which was beautifully polished. Near the entrance of the mosque is a tank or reservoir of water for ablutions. It is square, and has steps descending into it. On the side of the mosque, near the reservoir, Dr. Heyne was shown a small mausoleum of coarse marble, very artificially cut. It contained the body of the mother of the then reigning nizam, and was always covered with flowers. He had no opportunity of visiting the palace, which, including the zenana, or apartments and grounds appropriated to the women, is said to be several miles in circuit. The nizam had here more than six hundred females, among whom were many Circassians, and Georgians, and even some Italians. He was an old and emaciated cripple. The streets of Hydrabad were crowded with beggars, some of whom were so insolent as even to seize the bridle of Dr. Heyne's horse, and not suffer him to proceed until he had satisfied their demands. On the northern bank of the Musy is a kind of suburb called the Beghum Bazar; and so called because the duties levied on all sorts of merchandise in this bazar, belong exclusively to the beghum or queen. The streets of this suburb are very narrow, and the houses mean. Dr. Heyne went only into the shops of the druggists, but he found in these as great a variety of articles as in many of the

druggists-shops that he had seen in Europe. In the course of ten years after this visit, so great a change had taken place here, that, in 1809, he rode through the suburbs without interruption, and without insult. The gates were now wide open, Christians were freely admitted, and English sepoys were seen parading the streets in every direction.

Six miles north-west of Hydrabad, and joined to it by a wall of communication, is a strong and celebrated fortress called *Golconda.* This fortress is surrounded by stone walls and deep ditches, and is of so great an extent that it might be denominated a city. Near the middle of it is a hill, which rises in shape like a sugar-loaf, and the sides of which are encompassed by a royal palace. The province of Golconda has long been famous for the diamonds which have, at different times, been obtained from it. But the most important diamond-mines of Hindostan are near *Raolconda,* a town about a hundred and five miles south-west from Hydrabad.

Beder is a fortified city within the territory of the nizam, and eighty miles from Hydrabad. It was formerly the capital of a considerable kingdom, and is now celebrated for its numerous and magnificent pagodas. In a north-westerly direction, beyond Beder, and on a plain nearly surrounded by mountains, stands *Aurungabad.* This is a modern city, of large size, and very populous; and is indebted, both for its name and origin, to the emperor Aureng-zebe, who encompassed it with walls and bastions, and, for some time, made it the place of his residence. His palace was surrounded by walls and other fortifications. The adjacent country is extremely fertile.

Nagpour, the capital of a district which is subject to a chief of the eastern Mahrattas, is situated in a fertile and well-cultivated country, about a hundred and eighty miles from Aurungabad, and is a town of modern date. It is extensive and populous, but is meanly

built, and guarded only by a small citadel of inconsiderable strength.

Eastward from Nagpour, in the province of Orissa, and near the shore of the Bay of Bengal, is the town of *Jagarnaut*, famous for three of the richest and most frequented pagodas in India. These are immense circular structures, and objects of peculiar veneration with the Hindoos. One of them is a hundred and fifty feet high, and is a well-known land-mark to mariners. In their vicinity are several small pagodas, each of which is a sanctuary containing an idol. Jagarnaut is now the fountain-head of Hindoo superstition in India, and is annually visited by many thousands of pilgrims from all the adjacent countries. Great numbers of these, from heat and exhaustion, die on the road; and their bodies generally remain unburied. Hence, on approaching Jagarnaut, the road may, for many miles, be traced by the human bones which are strewed along it; dogs, jackals, and vultures seem here to subsist on human prey. The Rev. Claudius Buchanan, who visited this place in the month of June, 1809, says that the road, in all directions, as far as the eye could reach, seemed covered with pilgrims; and that, near the outer gate of the town, a host of them, like an army, was encamped. They were prevented, by a guard of soldiers, from entering, until they had paid what is called the pilgrim's tax, or a certain sum of money each, towards the support of the temples. Mr. Buchanan passed one devotee who laid himself down at every step, and thus measured the road to Jagarnaut by the length of his body: this he did, as a penance of merit, to please the god.

Jagarnaut or Jaganath is a name of the Hindoo god Vishnu, and also of Krisna; but it is chiefly applied to the latter, as lord of the universe. Two other idols, besides Jagarnaut, are worshipped here: these are called Boloram and Shubudra, and are considered as his brother and sister. The temple of Jagarnaut is a stupendous fabric, having its walls and gates covered

with indecent emblems, in massive and durable sculpture; for the worship of this eastern Moloch is conducted with rites that are accompanied by the most disgusting obscenity.

The town is nearly encompassed with sand-hills; and the adjacent country is almost wholly destitute of verdure. The sandy plains near the sea, are, in some places, whitened by the bones of the pilgrims; and the offensive effluvia of the town is extremely noisome. Here the senses are also assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets, of want or disease.

Mr. Buchanan was at Jagarnaut on the 18th of June, during the time of a grand Hindoo festival, when the idol is exhibited to the people. At twelve o'clock it was brought out from the temple, amidst the acclamations and tremendous shoutings of thousands of its worshippers, and was placed upon a throne, on a stupendous car or tower, about sixty feet high, which rested on wheels. Attached to this car were six cables, of the size and length of a ship's cable; and, by these, the multitude drew it along. Upon the car were the priests of the idol, surrounding his throne, and other persons, to the number of about a hundred and twenty. The idol is a block of wood, painted black, with a frightful visage, and a distended mouth of bloody colour. Its arms are of gold, and it is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers: these animals bore flags, were dressed in crimson caparisons, and had bells hanging to their caparisons.

Mr. Buchanan accompanied the procession close to the tower of Jagarnaut, which grated harshly on its wheels, deeply indenting the ground in its progress. Several times it stopped; and obscene songs, which are considered grateful to the god, were sung to urge it on. When it had proceeded to some distance, a pilgrim offered himself a sacrifice to the idol, by lying down on the road, with his arms extended, and suffer-

ing the wheels of the car to pass over and crush him to death. The people threw cowries or small money, upon the body, in approbation of the deed; and it was afterwards carried away, to a place beyond the town, were the dead bodies are usually cast forth, to be devoured by dogs and vultures.

The solemnities continued for several days; but Mr. Buchanan was glad to escape from the place, and no longer to witness rites so horrid, and superstitions so humiliating and dreadful as are practised here. Jagarnaut is, at present, subject to the British government, but it has not hitherto been considered safe to abolish this baneful idolatry.

About fifty miles north from this place is the town of *Cuttack*, situated in a low island, formed by two branches of the river Mahanuddy, and about forty miles from the sea-coast. It once contained a fort, many magnificent buildings, a palace consisting of nine distinct edifices, and a splendid Hindoo temple. At present it is an open town, and contains no building deserving of notice

Betwixt Cuttack and Calcutta is *Balasore*, a sea-port of Orissa, and a town of considerable trade. At this place ships generally take in pilots, to conduct them up the Ganges. The adjacent country is flat, and produces a great abundance of rice and other grain.

A description of Calcutta. Chiefly taken from MRS GRAHAM's *account of that city, written in the autumn of* 1810.

In passing up the Ganges, the appearance of the country, near the mouth of the river, is somewhat unpromising: a few bushes, along the water's edge, form a dark line, which just marks the distinction between sky and water, and are the only objects seen. As the ship approaches *Calcutta*, the capital of Bengal, the river narrows; and, from a part of it, called the Gar-

den Reach, presents a view of handsome buildings, on a flat, surrounded by gardens. These are villas belonging to the opulent inhabitants of the place. The vessel has no sooner gained another reach or bend of the river, than the whole city bursts upon the eye. This capital of the British dominions in the East is marked by a considerable fortress, on the south side of the river, which, for strength and correctness of design, is allowed to be superior to any in India. In the foreground is the water-gate of the fort; and the glacis and esplanade are seen, in perspective, bounded by a range of beautiful and regular buildings.

Close to Calcutta is the busiest scene that can be imagined. The river is crowded with ships and boats of every form: here a fine English East Indiaman, there a grab or a dow from Arabia, or a proa from some of the eastern islands. On one side are seen the picturesque boats of the natives, with their floating huts; on the other, the bolios and pleasure-boats of the English, with their silken streamers, and their sides ornamented with green and gold.

Calcutta extends from the western point of Fort William, along the banks of the river, almost to the village of Cossipoor: that is, about four English miles and a half; but its width, in many parts, is inconsiderable. The *streets*, in that quarter of the town which is occupied by the English, are broad. The line of buildings, surrounding two sides of the esplanade of the fort, is magnificent; and it adds greatly to the superb appearance, that the houses are detached from each other, and insulated in a great space. The *buildings* are all on a large scale, from the necessity of having a free circulation of air, in a climate, the heat of which is extreme. The general approach to the houses is by a flight of steps, with great projecting porticos; and some of them are surrounded by colonnades or arcades; which give them somewhat the appearance of Grecian temples. But the rest of the city has narrow, confined, and crooked streets, which are interspersed

with innumerable reservoirs, ponds, and gardens. Some few of the streets are paved with brick. The houses are variously built; some of brick, others of mud, and a still greater number with bamboos and mats; and these different kinds of edifices, being intermixed with one another, form a motley appearance. The bamboo-houses are invariably of one story, and covered with thatch: the brick-houses have seldom more than two floors, and have flat terraced roofs.

Like London, Calcutta is, of itself, a small town; but its suburbs swell it to a prodigious city, peopled by inhabitants from every country of the world, and more than half a million in number. Chinese and Frenchmen, Persians and Germans, Arabs and Spaniards, Armenians and Portuguese, Jews and Dutchmen, are seen mixing with Hindoos and English, the original inhabitants, and the actual possessors of the country. This mixture of nations ought, perhaps, to weaken national prejudices; but among the English, at least, the contrary seems to be the case; yet, in all serious affairs, and in questions of justice, every man is on the same footing. The busy scene of coaches, phatons, and single-horse chaises, intermixed with palanquins, and hackeries or small covered carriages, drawn by oxen; the passing ceremonies of the Hindoos; and the different appearances of the fakirs, form, altogether, a sight perhaps more novel and extraordinary than any other city in the world can present to a stranger.

Of the public edifices in Calcutta, the *Government-house*, constructed under the direction of the Marquis Wellesley, is the most important. It is in the Ionic order of architecture, its lower story forming a rustic basement with arcades. On the north side is a handsome portico, with a flight of steps, under which carriages drive to the entrance; and, on the south, there is a circular colonnade with a dome. The four wings, one at each corner of the building, are connected with it by circular passages, so as to promote a free circulation of air all around, from what quarter soever the

wind may blow. These wings contain all the private apartments. In the north-eastern angle is the council-room, decorated, like the family breakfast and dinner-rooms, with portraits. The centre of the building is given up to two rooms of peculiar magnificence. The lower room is paved with dark grey marble, and supported by Doric columns, covered with chunam or cement, and polished so as to appear like Parian marble. Over the hall is the ball-room, floored with dark polished wood, and supported by Ionic columns. Both these are lighted by a profusion of cut-glass lustres, suspended from the painted ceilings, where excellent taste is displayed in the decorations.

The other important public buildings are the *town-house*, a handsome edifice; the *court-house*, and two *churches*. The largest of the churches has a fine portico, and both have handsome spires. The *hospital* and *jail* are to the south of the town, on that part of the esplanade called the *Course*, where all the equipages of Calcutta assemble every evening, as those of Madras do on the Mount-road. The *writers' buildings*, on the north-side of the government house, appear like a hospital or poor-house. They contain apartments for the writers newly come from Britain, and who are students at the *college* in Fort William. The latter is in the centre of the buildings, and contains nothing important except lecture rooms. At stated times there are general examinations in the college; and public disputations are held, by the students, in the Persian, Hindoo, and Bengalee languages. These disputations take place in the presence of the governor-general, who usually makes a speech on the occasion; and medal are distributed to such of the students as distinguish themselves.

Nothing can be more beautiful than both the outside and inside of *Fort William*. The *barracks* are handsome buildings; and the trees, in the different squares, render the whole delightfully cool. There are no

private houses within the fort; and the public buildings seem all in excellent order. Mrs. Graham was particularly pleased with the *foundery* and the machine for boring cannon. Nearly opposite to Fort William is a private *dock-yard;* and about a mile below it, is another.

In the middle of the city a large open space has been left, in which there is a *tank* or *reservoir*, that covers more than twenty-five acres of ground. It was dug, by order of the government, to furnish the inhabitants of the place with water; as, in the dry season, the water of the Ganges becomes brackish by the influx of the tide. The numerous springs which rise in it, preserve the water always nearly at the same level: it is railed round; and no person is suffered to wash in it, but all are at liberty to take from it as much water as they please.

The *English society*, in Calcutta, is more numerous, and affords a greater variety of character, and a greater portion of intellectual refinement, than that of the other presidencies of India. During the winter months, Mrs. Graham says, there are many private balls and masquerades, besides dinner and other parties innumerable. The public rooms are very pretty; but are too small for the climate, and for the number of persons who assemble in them.

Near the city is a cemetery, consisting of several acres, and called the *English burying-ground.* This is so closely covered with columns, urns, and obelisks, that it seems like a city of the dead. It extends on both sides of the road, so that nothing can be seen beyond it; and the greatest number of persons buried there have died under five-and-twenty years of age! It is painful to consider the number of young men who are cut off during the first two or three years of their residence in this climate. Multitudes, who had been accustomed, in every trifling illness, to the tender solicitude of parents, of brothers and of sisters, have died here alone, and have been mourned by strangers.

Mrs. Graham was shown the *botanical garden*, which, at this time, was under the management of Dr. Roxburgh; and she was delighted with the order and neatness of every part, as well as with the great collection of plants, which had been here assembled, from every quarter of the globe. This garden is beautifully situated on the banks of the Hoogly, and gives the name of Garden-reach to a bend or angle of that river. Above the garden is an extensive plantation of teak-trees, which thrive very well here.

The latter part of the month of October is a season of festivity among the Hindoos at Calcutta. Mrs. Graham, under the date of October 25th, says she heard tom-toms, drums, pipes, and trumpets, in every corner of the town; and saw processions, in honour of a Hindoo goddess called Kali, going to a place about two miles distant, where there has long been a temple dedicated to her. In all the bazars, and at every shop-door, were suspended wooden figures, having human heads, and the neck stained blood colour; referring, no doubt, to the human sacrifices, which were formerly offered to her, the tutelary goddess of Calcutta. Three weeks before this, the festival of Kali, under the name and attributes of Doorga, had been celebrated; and her images, with those of some other divinities, had been carried in procession, with great pomp, and bathed in the river Hoogly, which, being a branch of the Ganges, is also considered sacred. The figures were placed under canopies, gilded and decked with gaudy colours, and carried upon men's heads. Several of these moving temples went in succession, preceded by musical instruments, banners, and bare-headed Bramins. They were followed by cars, drawn by oxen or horses, gaily caparisoned, bearing the sacrificial utensils, accompanied by other Bramins; and the procession was closed by an innumerable multitude of people of all casts. This feast lasted several days.

Calcutta is the chief mart for the commerce of Bengal, and the residence of the governor-general of India.

It is also the seat of justice, and has four judges, who dispense judgment according to the laws of England. The *police* of the city is committed to a superintendant of police, and to several justices of the peace, who have certain stated salaries, and by whom all petty delinquencies are tried. "Tannahs" or guard-houses are erected in the different districts of the town; and the streets are patrolled by a few companies of native soldiers.

Along the Ganges, beyond Calcutta, the scenery is placid and beautiful. The trees extend to the water's edge, and even into the water, and conceal half the pagodas and villages with which the banks of the river, on each side, are covered. Near the bank of the river, and at the distance of about sixteen miles from Calcutta, is the park of *Barrackpore*. The Marquis Wellesley began here the construction of a palace, but was obliged to discontinue it, in consequence of the frugality of the East India Company. This spot is peculiarly beautiful. Tamarind, acacia, peepil-trees, and numerous others, flourish in great luxuriance; and, as the park occupies the site of an ancient village, the ruins have occasioned an irregularity of surface, which has been improved into little knolls and dells. A small rivulet supplies several fine tanks in the park: these embellish the scenery, and furnish food for many aquatic birds kept in the menagerie. There is something in the scenery of this place which reminded Mrs. Graham of the banks of the Thames: similar verdure, similarly rich foliage, and a similar majestic body of water. Here too are villas along the banks of the river; but there are no villages, nor any cottages which could remind her of those in England.

The Danish town of *Serampore* is immediately opposite to Barrackpore. It is now in the hands of the English, and is the great resort of missionaries, under whose direction there is a press, where the Scriptures are printed in all the eastern languages.

Seventeenth Day's Instruction.

HINDOSTAN CONTINUED.

Narrative of a Journey from Calcutta to Agra. From Travels in India, by William Hodges, R. A.

Mr. Hodges, an artist of distinguished talent, who had accompanied Captain Cook, in one of his voyages round the world, was at Calcutta in the beginning of the year 1781. During his residence there, the governor-general of India, Warren Hastings, Esq. resolved to make a tour through the interior of the country, and Mr. Hodges was permitted to accompany the expedition.

On the 25th of June he embarked on the Ganges, in a kind of boat called a budgerow. The periodical rains had commenced, and the whole country presented such a freshness of verdure, and so much vigour and beauty of foliage, that all nature appeared in the utmost luxuriance.

At a little distance above Calcutta, the vessels passed the Danish town of *Serampore*, and beyond it the Dutch settlement of *Chinsurah*. The latter is distinguishable at a considerable distance, and has a handsome appearance. Mr. Hodges next saw the town of *Hoogly*. This, though now nearly in ruins, possesses many vestiges of former importance. In the beginning of the last century it was a great mart for the export trade from Bengal to Europe.

In his progress up the river he was shown the great military station of *Burhampoor*, where there are barracks for ten thousand men; and, above it, the island of *Cossimbuzar*. In the latter there is a factory, belonging to the East India Company, where a commercial resident is constantly stationed. Not far from Cossimbuzar is

the city of *Moorshedabhad*, [the capital of the provinces of Bengal, until the establishment of the British power. It is a large but ill-built town, irregular in the construction of its streets and houses, and wholly destitute of magnificent buildings, either public or private.] On each side of the river were seen numerous villages, and the country was in a high state of cultivation.

When the vessels arrived at *Patna*, the shores of the river were lined with people, and the windows and tops of the houses, and every wall were crowded. The governor-general went on shore, but it was with the utmost difficulty he could proceed through the multitudes which surrounded him. After he had passed, all seemed to be surprised at the simplicity of his appearance, and at his ready and constant attention to prevent any injury even to the meanest individual, from the irascibility of his servants, who endeavoured to keep them from pressing upon him. The inhabitants could not but contrast this appearance and conduct with those of their nabobs, whom they had never seen except mounted on lofty elephants, and glittering in splendour, followed by the soldiery to keep off the multitude from offending their arrogance and pride.

The city of Patna, the principal seat of the province and government of *Bahar*, is long but not wide, and contains a great number of inhabitants. This is the residence of the political and commercial chiefs; and the courts of justice for the province are held here. The buildings are lofty, and the streets narrow, and far from clean.

From Patna, Mr. Hodges made an excursion inland, about seven miles, to view the *mosque of Moonheir*, on the river *Soane*. This building, though not large, is very beautiful. It is of square form, with pavilions rising from the angles; and, in the centre, is a majestic dome, the top of which is finished by what Indian architects call a cullus, that is, the curve of the dome is not broken, but is continued by an inverted curve, until it finishes in a crescent.

The outer surface of the dome is covered with ornaments cut in stone, and in the shape of plantain-leaves. The great entrance to the mosque is similar to the entrances of many of our large Gothic cathedrals, having columns diminishing, as it were, in perspective, to the inner door. It has a large tank, with several buildings rising from the water, and containing pavilions. The whole, however, is much decayed.

Mr. Hodges returned to Patna, and, following the fleet, he passed the mouth of the river *Caramnassa*, and on the 12th of August arrived at *Buxar*. This is a fort and small military station. The expedition proceeded from this place to *Gazipoor*, on the eastern shore of the Ganges, where he saw the ruins of a fine palace. It stands upon a high bank, and on a point of land which commands two great reaches of the river. From the bank, which is at least thirty feet from the water, is raised a basement of brick and masonry, fifteen feet high. On this is the palace, which is of an oblong square shape, with pavilions at the angles, and in the centre of each side. The whole has an open space, supported by colonnades, surrounding it. Within, on the ground-floor, is a channel for water, about four feet wide; and, at equal distances, there formerly were fountains. About two miles inland from the river are the remains of a serai or caravansera, and, nearly adjoining to it are several tombs. These buildings are in a fine taste of Moorish architecture, and in good repair.

From Gazipoor, Mr. Hodges proceeded to *Benares*, a distance of twenty English miles, and arrived there on the day after the governor-general had reached it. At this place he anticipated great pleasure, in being able to contemplate the pure Hindoo manners, arts, buildings, and customs, undepraved by any intermixture with those of the Mahometans; and he laid his plans for observing them with the utmost attention. But an unhappy rupture with some of the native powers, which immediately succeeded, frustrated, for

the present, those designs, and induced not only Mr. Hodges, but the whole party, to hasten to Chunar, a place of security, about twenty miles distant.

The *Fort of Chunar* is situated on the Ganges, near twenty miles above Benares. It is built on a rock, which is fortified all round by a wall, having towers at various distances. Near the extremity, which overlooks the river, is the citadel, of the highest antiquity, and said to have been originally built by the Hindoos. In it is an altar, consisting of a plain black marble slab, on which the tutelary deity of the place is traditionally supposed to be at all times seated, except from sunrise until nine o'clock in the morning, when he is at Benares, and during which time, from the superstition of the Hindoos, the only attacks can be made by an enemy with any prospect of success. In various parts of the fort are old sculptures of Hindoo divinities, now nearly defaced by time. There are likewise, on the gates, some ancient Persian inscriptions, which mention in whose reign, and by whom, the fort was repaired and strengthened. Chunar has always been considered a post of great importance. It was ceded to the English East India Company in the year 1772.

The war was soon concluded; and the whole party returned to *Benares* on the 28th of September. This city, being the capital of an extensive district, and particularly marked as the seat of the Bramin learning, is an object of peculiar interest, especially, since the same manners and customs now prevail among the inhabitants, as prevailed at the remotest period that can be traced in history; and, in no instances of religious or civil life, have they admitted of any innovations from foreigners.

Benares is about four hundred and sixty miles from Calcutta, and stands on the north side of the river, which is here very broad, and the banks of which are high. Several Hindoo temples embellish its shores, and are all ascended by flights of steps from the water. Many other public and private buildings possess also consi-

derable magnificence. Nearly in the middle of the city is a considerable Mahometan mosque, with two slender towers or minarets. The streets are narrow, and not kept in good repair. The houses are very high: Mr. Hodges observed some in which he counted five stories, each story inhabited by a different family. The more wealthy Hindoos, however, live in detached houses, with open courts, surrounded by walls. During the hot months of the year, from the beginning of April till the end of June, the heat, in this place, is very great.

Surrounding the city are many remains of buildings, the effects, says Mr. Hodges, of Mahometan intolerance. One is a large circular edifice, which has evidently been a Hindoo temple, or part of one: there are still vestiges of some of its ornaments, and on one part Mr. Hodges found a Grecian scroll.

While this gentleman was pursuing his professional labours in Benares, he received information that a ceremony was to take place on the banks of the river, which greatly excited his curiosity. He had often read, and had repeatedly heard of that horrid custom among the Hindoos, the sacrifice of a wife on the funeral pile of her husband. Many instances of this practice have, he says, been recorded by travellers: Mr. Howell, in a work entitled "Historical Events relative to India," thus accounts for it. At the demise of Brahma, the great Hindoo lawgiver, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves victims, on his funeral pile. The wives of the chief rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the example set them by the wives of Brahma. The Bramins, a tribe then recently established, having pronounced that the spirits of those heroines had immediately ceased from their transmigrations, and entered the first state of purification, it followed that *their* wives claimed a right of making the same sacrifice to God, and to the manes of their deceased husbands.

At length the wives of other Hindoos caught the enthusiastic flame; and thus the heroic acts of a few women brought about a general custom. The Bramins gave it the stamp of religion, and instituted forms and ceremonies that were to accompany the sacrifice; subject, however, to restrictions, which leave it a voluntary act of glory, piety, and fortitude. Mr. Howell mentions that he was present at many of these sacrifices, and particularly records one on the 4th of February, 1743, near Cossimbuzar, of a young widow of high rank, between seventeen and eighteen years of age. This infatuated woman was strongly urged to live, for the future care of her children; but, notwithstanding the entreaties of her friends, and though the agonies of death were painted to her in the strongest terms, she, with a calm and resolute countenance, put her finger into the fire, and held it there a considerable time; after which, with one hand, she put fire in the palm of the other, sprinkled incense on it, and fumigated the Bramins. She was told, by some of her friends, that she would not be permitted to burn herself. This intimation appeared to give her deep affliction, and she resolutely replied, that death was in her own power; and that, if she was not allowed to be burnt, according to the principles of her cast, she would starve herself to death. Her friends, finding her thus peremptory, were obliged, at last, to consent to the dreadful sacrifice.

The person whom Mr. Hodges saw was of the Bhyse or Merchant cast. On repairing to the spot, on the banks of the river, where the ceremony was to take place, he found the body of the man lying on a bier, and covered with linen, already brought down and laid near the edge of the river. At this time, about ten in the morning, only a few people were assembled, and these seemed to be wholly destitute of feeling at the catastrophe which was to take place. After waiting a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn: the victim moved with a steady and

firm step; and, apparently, with a perfect composure of countenance, she approached close to the body of her husband. She then addressed the persons who accompanied her, without the least trepidation of voice or change of countenance. She held, in her left hand, a cocoa-nut, in which a red colour was mixed up; and, dipping into it the fore finger of her right hand, she marked those who were near her, and to whom she wished to show the last act of attention. She observed Mr. Hodges attentively; and, with the colour, marked him on the forehead. She appeared to be four or five and twenty years of age. Her dress was a loose robe of white flowing drapery, which extended from her head to her feet. The funeral pile was composed of dried branches, leaves, and rushes: it had a door on one side, and was arched and covered at the top; and by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it into the pile, about half an hour was occupied: this was employed in prayer with the Bramins, in attentions to those who stood near her, and in conversation with her relatives. When the body was taken up, she followed close to it, attended by the chief Bramin; and, when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed, and, shortly afterwards, fire was put to the combustibles. They instantly flamed, and immense quantities of dried wood and other matters were thrown upon the funeral-pile. This last part of the ceremony was accompanied with the shouts of the surrounding multitudes, which prevented their hearing any screams that the victim might have uttered.

Whilst he was at Benares, Mr Hodges received the commands of the governor-general to proceed to Bidjegar, for the purpose of making drawings of that place, and of the fort of Lutteefpoor on the road. After passing through an open country, the cultivation of which had not suffered much from the recent disturb-

ances, he entered the jungles or woods which surround *Lutteefpoor*. These consist chiefly of bamboos: they extend close to the walls of the fort, and are so thick, as, in some parts, to be impenetrable. The fort is built of stone, and has round towers in the walls. It is now in a ruinous state.

Two miles from this place is a high and difficult rocky pass, at the top of which the country continues level and flat, until within three or four miles of Bidjegar, when it sinks, and a natural fosse appears to surround the extremity of the mountains; and the view is terminated in a low, swampy country. *Bidjegar* is fifty miles from Benares, and the fort stands on the top of a mountain, covered, from the base to the summit, with wood. This is the last of a long range of eminences, which, at this place, rudely decline to the plain.

Mr. Hodges returned to Benares; and, not long afterwards, preparations were made for the departure of the governor-general. He set out about the end of December, and, early in the month of January, 1782, the whole party arrived at *Bauglepoor*.

Having obtained permission to visit Agra, and some other important places in this part of the country, he proceeded thither in a palanquin. Passing through the fertile district, known by the name of *Dooab*, he arrived at *Allahabad*, which stands at the point of confluence between the two great rivers, Jumna and Ganges. The fort of this place, which is of stone, was constructed by the emperor Acbar; and, from its situation, it commands the navigation of both rivers. It is flanked by round and square towers, and covers so considerable a space of ground, that a great number of men must have been requisite for its defence. Within the walls are some large areas, but these are now little more than heaps of ruins, chiefly covered with the remains of the crumbled buildings. At the exterior of the fort stands what is called the city: it, however, consists merely of thatched huts, and has scarcely a vestage of any considerable house. Allahabad was, at this time, in the

possession of the nabob of Oude. It had once been the residence of the Great Mogul.

After continuing there three days, Mr. Hodges proceeded to *Cawnpoor*, a military station on the Ganges. This is a cantonment for a brigade, amounting, on the war-establishment, to ten thousand men; and it may be considered as a great encampment, for all the men have their families with them.

Crossing the Ganges at this place, he continued his progress to *Lucknow*, now the capital of the province of Oude, and the residence of Asoph ul Dowlah, the nabob, who was also vizier of the other part of the empire of the Great Mogul. Lucknow is an extensive city, but meanly built: the houses consist chiefly of mud walls, covered with thatch; and many of them are formed of mats and bamboos, and are thatched with leaves of palm-trees, and sometimes with straw.

The streets are crooked and narrow. During the dry season, the dust and heat are intolerable, and during the rains, the mire is so deep, as to be scarcely passable. There were, at this time, a great number of elephants belonging to the nabob and his court, which were continually passing the streets, either to the palace or to the river, and occasioned great danger and annoyance, both to the passengers and the shopkeepers.

The palace of the nabob was on a high bank, near the river, and commanded an extensive view. It had been greatly extended by the reigning prince, who had erected large courts within the walls, and a durbar or hall of audience, in which he received publicly all persons who were presented. This durbar consisted of a range of three arcades, parallel to each other, was supported by columns in the Moorish style, and was ascended by steps from a flower-garden. The exterior of the palace reminded Mr. Hodges of what he had imagined might be the style of a baron's castle in Europe, about the twelfth century. Close to the palace, and separated from it by a narrow, dirty, or dusty road, was a garden, walled round, and having, at each angle,

a grand pavilion of brick, covered with chunam or stucco, and painted with ornaments, which, at a little distance, had a rich effect.

From Lucknow, Mr. Hodges made an excursion to Fyzabad, distant, in a south-easterly direction, about eighty miles. Having letters of introduction to an officer in the service of the nabob, he was received, at his entrance into the city, by a person who was ordered to conduct the palanquin-bearers to a house in a large garden, which was appropriated to his accommodation.

Fyzabad is a city of considerable extent, and appears to contain a great number of people, but chiefly of the lowest class; for the court, having removed to Lucknow, drew after it all the great men, and most of the merchants, bankers, and shroffs or money-changers. These last are persons in all the towns, and even villages of India, who make large sums by their knowledge of the exchange, which, in India, is in a state of constant fluctuation.

There are, in Fyzabad, the remains of many handsome brick buildings. That in which Mr. Hodges resided, had a large and beautiful pavilion over the gateway or principal entrance. The ascent to it was by a narrow staircase, which led to three open rooms, commanding a view on one side of the city, and on the other of the garden and a vast extent of country, with the river *Gogra*, which is not far distant, and which is here of considerable width. Opposite to the gate was a mosque, with three domes, the centre one very large. The form of these domes was that of an egg set on its point; and the apparent want of firmness at the base, had a very unpleasant effect on the eye. Mr. Hodges visited the remains of the palace which had been built by the late nabob Sujah ul Dowlah. He found it a vast structure, covering a great extent of ground, and having several areas or courts, and many separate buildings. In the inner court are the remains of a durbar or hall of audience, an elegant edifice, on the same plan as that of the palace at Lucknow, but much richer.

The grand entrance to the palace is through a large and handsome gate, which is a place of arms, and at which a guard is kept.

Nearly adjoining to Fyzabad are the remains of the ancient city of *Oude*. In Colonel Dowe's translation of Feritsha's history, this is mentioned as the capital of a great kingdom, even at so early a period as one thousand two hundred and nine years previously to the Christian era. But, whatever may have been its former magnificence, no traces of grandeur are left. It is, however, considered a place of sanctity; and the Hindoos perform pilgrimages thither from all quarters of India. At this place and Fyzabad Mr. Hodges remained a few days, after which he returned to Lucknow.

The country through which he had passed, from Allahabad to Lucknow, and thence to Fyzabad, had the same general character; there were very few considerable elevations to be seen in it. It was in a moderate state of cultivation; and, where it had been neglected, the neglect had evidently been occasioned more by a want of capital, than by the natural sterility of the soil. Some of the villages, of which there were many, were comfortable in their appearance; but the inhabitants of others seemed to be in great distress.

Mr. Hodges returned to *Lucknow*, and thence proceeded to *Etaya*, a large but wretched town, situated on a lofty bank of the river Jumna, and having the remains of a fo: which overlook the stream. Seven days after he had left Etaya, he reached the *Shah Darah*, near the eastern shore of the Jumna. Here nearly the whole space, as far as the eye could reach, was a continued scene of ruined buildings, tombs, walls, arches, and parts of domes. Along the western bank of the river were observed the ruined palaces of the great omrahs. A little further the city of *Agra* presented itself to the sight, with the great fort and palace; and the prospect was terminated, towards the south-west, by that vast monument of eastern elegance, the Tajê Mahel. Mr.

Hodges pitched his tent in a walled garden, near a spot on which was encamped an omrah of high rank, the nabob Mirza Shuffeh Khaun, with an army of several thousand men. This encampment extended over a great space of ground, and more resembled a city than a camp. It had shops of every denomination; and every soldier, and every tradesman and artificer had his family with him. The tent of the nabob was of crimson velvet, embroidered with gold and lined with silk: it was, however, much torn and moth-eaten, and had, therefore, no very splendid appearance.

The weather at this season (about the end of February) was delightful: the mornings were clear, and so cool that several of the tanks were frozen over; but, in the middle of the day, the air was generally hot.

Agra is on the south side of the river. The present city was raised by the emperor Acbar, about 1566. It was named, from him, Acharabad, and was the principal seat of his government. The fort, in which is contained the imperial palace, is of vast extent. It is of a red freestone, and originally had a double wet ditch, of great width and depth.

Shah Jehan, the grandson of Acbar, disliking the situation of Agra, in consequence of the excessive heats to which it was exposed during the summer months, and desirous to raise a metropolis which should bear his name, built (about the year 1631) a great city adjoining to the old city of Delhi, and named it Jehanabad; but the name, like that of the empire, is now nearly lost. To people the new city, he is said to have transported thither one half of the inhabitants of Agra; and the ruins which immediately ensued in Agra, rendered it necessary to erect, for the security of the people, another wall, within the old one.

The whole space between these two walls is now one mass of ruins. Towards the Delhi gate of the fort, is the great mosque, of red stone, but in a state of decay. Adjacent to this is the choke, or exchange, a mere ruin; and even the fort itself is going rapidly to

desolation. In the eastern front of the fort was the imperial residence, built of white marble, covered on the top with plates of copper, gilt, which to this day retain their full lustre; and, at no great distance, is a mosque, constructed of the same beautiful materials, and adorned with copper and gilded ornaments. It is impossible to contemplate the ruins of this grand and venerable city, without feeling the deepest impressions of melancholy. Mr. Hodges was informed that its remains extend, along the banks of the river, through a distance of not less than fourteen miles. It is dangerous even to walk among some of them; for, at every step, unless great care be taken, the passenger is liable to sink, through holes, into covered vaults, which are now the habitation of poisonous reptiles. The streets are very narrow.

About six miles from Agra, on the great road leading to Delhi, stands the *tomb of the Emperor Acbar.* This enormous building is in a garden of twenty acres, regularly planted, with forest and fruit-trees, and many flowering-shrubs, and walled round. The monument stands in the centre of the garden. It is a square building, with gates in the middle of each side, and pavilions at the angles and over the gates. It consists of five stories, which gradually diminish, and which also have pavilions at the angles. The domes of the pavilions are of white marble; but the remainder of the building is of red stone, in parts intermixed with marble. The fifth or upper story is entirely of white marble, and has a range of windows extending round each side. Its interior is curiously inlaid with black marble. On each story of this building are large terraces, which, in the times of the emperors Jehanguire and Jehan, had coverings of gold cloth, supported by pillars of silver.

From the summits of the minarets or slender towers, in front of the tomb, the eye ranges over a prodigious extent of country, not less than thirty miles in a direct line, the whole of which is flat, and filled with ruins

of ancient grandeur: the river Jumna is seen at a distance, and the glittering towers of Agra. This fine country exhibited, in its present state, a melancholy proof of the consequences of bad government, of wild ambition, and the horrors attending civil dissensions. Surrounding the monument of Acbar are many tombs; said, by tradition, to have been those of his wives.

Along the high road from Agra to Delhi are many small buildings, each in the form of a square pedestal, having a cone, about eight feet high, rising from it. The cones contain a great number of square niches, in which were formerly placed the heads of malefactors, *in terrorem*. These buildings, likewise, served the purpose of marking the distances on the road.

Two miles south-east of Agra is a beautiful monument, raised by the emperor Shah Jehan, for his beloved wife Taje Mahel. It bears her name, and is called the *Taje Mahel.* Adjacent to it was formerly a great bazar, or market, for the richest manufactures of India, and of foreign countries. This bazar consisted of six courts, and was encompassed with great open porticoes; but scarcely a vestige is now remaining. The Taje Mahel rises immediately from the river; it is founded on a base of red freestone, at the extremity of which are octagonal pavilions, consisting of three stories each. On the same base are two large buildings, each crowned with three domes of white marble, and having the centre dome considerably larger than the others. One of these buildings is a mosque; and the other was designed for the accommodation of any great personage who might visit the tomb. The body of the principal edifice is octagonal, and, in the middle of each of the sides, is raised a vast and pointed arch; and the top, above this arch, rises considerably higher than the other parts of the building. Those faces which form the octagon, on either side of the great arches, have two stories of pointed arches, with recesses, and a low balustrade in front. Within the several arches which extend round

the building, are windows, formed, by an open fret-work, in the solid slab, to give light to the interior. Beyond this octagonal front, and rising considerably higher, are four octangular pavilions, with domes; and, in the centre of the whole, and rising as high as the domes of the pavilion, is a cone, whence springs the great dome, swelling from its base outwards, and terminating on two balls, one above the other, of copper, gilt, surmounted by a crescent, from the centre of which a spear-head terminates the whole.

The basest material that has been used for the centre-part of this building is white marble, and the ornaments are of various coloured marbles. The fine materials, the beautiful forms, and the symmetry of the whole, with the judicious choice of its situation, far surpassed any thing that Mr. Hodges had ever beheld. This tomb, with the adjacent mosque and buildings, and an highly-ornamented garden, of vast extent, is said to have required the employment of twenty thousand men, constantly at work, for twenty-two years.

Eighteenth Day's Instruction.

HINDOSTAN CONTINUED.

*A description of the city of Delhi**.

Delhi, formerly the capital of the Mahometan sovereignty in Hindostan, and the metropolis of the Mogul empire, stands on the western bank of the river

* From a paper by Lieutenant W. Franklin, inserted in the fourth volume of Asiatic Researches.

Jumna, and about a hundred and twenty miles north-west from Agra. So great was once its extent, that its ruins are supposed to cover a space nearly twenty miles in circuit; and in its *environs*, towards the north-west, are the remains of many spacious gardens and country-houses of the nobility. These were abundantly supplied with water, by a fine artificial canal, which once fertilized, in its course, a tract of more than ninety miles in length.

The *present city* (as already stated*) was founded, about the year 1631, by the emperor Shah Jehan. It is about seven miles in circumference, and has, on three of its sides, a *wall* of brick and stone, with a parapet, and loop-holes for musketry, but no cannon. In this wall are seven *gates*, with handsome arched entrances of stone. Near one of these, and in the centre of a spacious quadrangle, is a *madressa* or "college;" but now shut up, and without inhabitants. The apartments for the students are on the sides of the square, and divided into separate chambers, which are small, but commodious. At the upper part of the quadrangle is a mosque, built of red stone, and inlaid with white marble; and, in one corner, is the tomb of the founder of the college, surrounded by a shrine of white marble, pierced with lattice-work. Near the Cabul gate is a garden, in which are two tombs; one of the wife of the emperor Mahommed Shah, and the other of the daughter of Aurung Zebe.

Within the city of New Delhi are the remains of many splendid *palaces*, surrounded with high walls, and occupying a considerable space of ground. Their entrances are through lofty arched gateways of brick and stone, over which are galleries for music. Before each palace is a spacious court-yard, which has been intended for the reception of the elephants, horses, and attendants of the visitors. Each palace had a harem or seraglio, separated by a partition-wall, but

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* See page 237.

having a communication by private passages. They all had gardens, with capacious stone-reservoirs, and fountains in the centre. An ample terrace extends round each; and, within the walls, were houses and apartments for servants and followers of every description. They were, likewise, provided with baths, some of which had beautiful rooms, lined and paved with white marble, and consisting of five distinct apartments, into which light was admitted, by glazed windows, at the top of the domes.

There are, in Delhi, many fine *mosques*, some of which are still in repair, and extremely beautiful. One of them, the *Jama Musjed*, "Great Cathedral," stands upon a rocky eminence, and is ascended by a flight of stone steps, through a handsome gateway of red stone. The doors of this gateway are covered throughout with plates of wrought brass. The terrace on which it is situated, is a square of about one thousand four hundred yards, having, in the centre, a fountain for performing the necessary ablutions previous to prayer. An arched colonnade of red stone surrounds the whole terrace, which is adorned, at convenient distances, with octagonal pavilions, accommodated with seats. The mosque is of oblong form, and has three magnificent domes of white marble, intersected with black stripes; and two minarets, one hundred and thirty feet high, formed of black marble and red stone alternately. Each minaret has three projecting galleries of white marble, and has its summit crowned with a light octagonal pavilion of the same substance. The whole front of the mosque is faced with large slabs of white marble. The interior is extremely delicate and beautiful, and has the pavement, walls, and roof all covered with marble.

The modern city of Shah Jehanabad contains many good *houses*, chiefly built of brick. The *streets* are, in general, narrow; but there, formerly, were two noble streets. One of these had handsome houses on each side, and merchants' shops, stored with the richest articles of all kinds, and supplied with water by

an aqueduct of red stone. The *bazars* are, at present, but indifferently furnished; for the population of the city has, of late years, been very much reduced. Some cotton-cloths are manufactured here, and the inhabitants export indigo. They receive their chief imports, by means of the northern caravans, which arrive once a year, and bring with them, from Cabul and Cashmere, shawls, fruit, and horses.

Among the most splendid edifices of this city is the *palace*, erected by the emperor Shah Jehan. It is situated on the western bank of the Jumna, and is surrounded, except on the side next the river, by a wall of red stone. The circuit is about a mile, and includes several public buildings; particularly two halls of audience, one for the nobility, and the other for people of every description. Of these, the former has been adorned with excessive magnificence; but it has been much despoiled by invaders. It is one hundred and fifty feet long, and forty feet broad, and, in the cornice around its interior, are the following lines, engraved, in letters of gold, upon white marble: "If there be a paradise upon earth, this is it:—'tis this, 'tis this." The royal *baths* consist of three very large apartments, surmounted by marble domes, and admirably finished within. The floors, throughout, are paved with marble, in large slabs, and there is a fountain in the centre of each. Large reservoirs of marble, about four feet deep, are constructed in different parts of the walls. Light is admitted through the roof by windows of party-coloured glass.

The *royal gardens*, constructed by Shah Jehan, were laid out with admirable taste, and are said to have cost the enormous sum of one million sterling; but most of their valuable and costly materials have long been taken away. The entrance to them is through a gateway of brick; and a canal, lined with stone, and having walks on each side, leads to the Hall of Audience. From the hall a noble canal conducted water to the apartments of the harem. In the front is an open hall, hav-

ing adjoining apartments, the interior of which is decorated with a beautiful border of white and gold painting, upon a ground of the finest chunam or stucco. At the upper end of the hall was formerly a marble throne, elevated about three feet from the ground. The gardens are supposed to be about a mile in circumference. Surrounding the whole is a lofty brick wall, which, in many parts, is now destroyed, and the extremities of which are flanked with octagonal pavilions of red stone.

The prospect, southward, as far as the eye can reach, is covered with the remains of extensive mosques, pavilions, gardens, and burying-grounds, all desolate and in ruins. The environs of this once magnificent and celebrated city appear now nothing more than a shapeless heap of ruins; and the country around is equally forlorn. The best land in its vicinity is on the banks of the Jumna; and here considerable quantities of corn, rice, millet, and indigo are produced.

Narrative of a Journey from Delhi into the kingdom of Cabul. By the Hon. MOUNTSTUART ELPHINSTONE, *late envoy to the king of Cabul.*

THE British government at Calcutta, fearing lest Buonaparte should attempt to penetrate, by land, into Hindostan, deemed it requisite to conciliate the esteem, and obtain the co-operation of the different princes, through whose territories it was supposed the troops of the modern Alexander might endeavour to march. Among these independent sovereignties the court of Cabul held a high rank; and, as its known character was haughty, and it was suspected of undervaluing the European nations, it was determined that a mission should be fitted out to it, in a style of great splendour. The chief preparations for its equipment were made at Delhi; and Mr. Elphinstone was placed at the head of it, in the character of envoy to the king of Cabul.

Every thing being completed, the embassy left *Delhi*

on the 13th of October, 1808; and, passing through *Canound*, a hundred miles westward, quitted the British dominions on the 21st. At *Chooroo*, six hundred camels were laden with water, in leathern bags; and the mission, with thirteen elephants, entered the dry country. In these deserts, however, copper-vessels, two of which formed a load for a camel, were found to answer better than the bags, which cracked, and spilled much water. So great was their dread of the desert, that servants of all descriptions absconded, in great numbers, until the march was so far advanced that the return became as difficult as the progress.

The first place of importance which the travellers reached, was *Bikaneer*. This town, which is surrounded by a wall, strengthened with round towers, and crowned with jagged battlements, stands in the midst of a plain of more than ordinary nakedness. Some lofty houses, and conspicuous temples, and, at one corner, an eminent and showy fort, give to it an imposing exterior; but its beauty is merely external, and mud walls, painted red or white, constitute the mass of building within. In consequence of a great difficulty in obtaining water, the mission was obliged to halt at this place eleven days,

At *Pooggub*, where rain-water could be purchased, the travellers arrived on the 19th of November, at dark; and, on the 21st, they reached the frontier of the king of Cabul's dominions. Here they were met by one hundred and fifty soldiers, on camels, belonging to Bahawul Khaun, the governor of this eastern province, who had sent four hundred skins of water, laden on a hundred camels; and four brazen jars, filled with water from the Hyphasis, and sealed with the king's signet, for the private drinking of the envoy and his friends.

At each successive stage, on the road to *Moujhur*, additional presents of water, brought from that city, announced the attention and hospitality of the sovereign. The embassy arrived there on the night of the

22d. A conspicuous mosque stands over the gateway; and a tomb, of which the cupola is ornamented with painted tiles, also attracts the notice of travellers at a considerable distance. The Persian language and manners here chiefly prevail.

After a residence of two days, the embassy proceeded; and, in the desert, on the 25th, it witnessed the singular phænomenon of a most magnificent *mirage*, which looked like an extensive lake or a very wide river. The water seemed clear and beautiful, and the figures of two gentlemen, who rode along it, were reflected as distinctly as they would have been in real water. On the 26th of November, the caravan reached the banks of the *Gharra*. This river includes the *Hyphasis*, or *Begah*, and the *Hysudrus*, or *Sutlege*: and the Europeans gazed with interest on a stream which had once borne the fleet of Alexander the Great.

The governor of Bahawulpoor, preceded by noble presents, came to pay his respects to the envoy; and, to the convenient progress of the mission he gave every facility of information and active service. Polite, frank, intelligent, independent, and generous, this officer would have done honour to the best European society. *Bahawulpoor* is four miles in circuit, but it includes many gardens of mangoe-trees. The houses are of unburnt brick, with terraces of mud; and the city wall is of mud. The soil of the surrounding district is a kind of slime, deposited by the river, and is very fertile.

On the 11th of December the mission reached *Moultaun*, which stands about four miles from the left bank of the *Chenaub*, or Acesines. It occupies nearly five miles in its circumference; and is encompassed by a wall more than forty feet high, with towers at regular distances; and has a citadel on a rising ground. Two magnificent tombs, having high cupolas, covered with glazed and painted tiles, form conspicuous ornaments of the city. The country around it is fertile, well-cultivated, and amply watered from wells.

The mission lingered, during many days, in the neighbourhood of Moultaun, waiting the arrival of a mehmander, or official person from the king of Cabul, to welcome it into his dominions. In the mean time the gentlemen amused themselves in shooting, hunting, and hawking, and were not negligent of statistical observations. At length the envoy ventured to proceed: on the 21st of December, he crossed the *Acesines*, and on the 7th of January the *Indus*. At *Dera Ismael Khaun* a delay of a month occurred; the envoy still waiting for a mehmander. This town is situated in an extensive wood of date-trees, within an hundred yards of the Indus, and has a ruinous wall of unburnt bricks, a mile and a half in circumference. On the 8th of January the long-expected mehmander arrived; and, under his guidance, the mission left Dera Ismael Khaun, and proceeded to ascend the right bank of the Indus, towards the metropolis. In the progress of the journey it appeared that the road had, in many places, been widened and repaired, for the express accommodation of the embassy, and hence had arisen the delay of its reception.

At *Calla-baugh* the road quits the plain country, and ascends, among successive stages of mountans, into an Alpine climate. The Indus is here compressed, by mountains, into a deep channel, only three hundred and fifty yards broad. The mountains, on each side, have an abrupt descent into the river, and a road is cut along their base for upwards of two miles. This road had been widened for the embassy, but it was still so narrow, and the rock over it was so steep, that no camel, with a bulky load, could pass. To obviate this inconvenience, twenty-eight boats had been prepared, to convey, up the river, the largest packages belonging to the mission. The first part of this pass is actually overhung by the town of Calla-baugh, which is built, in a singular manner, upon the face of the hill. As the strangers passed beneath, they perceived windows and balconies at a great height above them, crowded with

women and children. The road beyond this was cut out of solid salt, at the foot of cliffs composed wholly of that mineral, and, in some places, more than one hundred feet high above the river. The salt was hard, clear, and almost pure. It would have appeared like crystal, had it not been somewhat streaked and tinged with red. All the earth, particularly near the town, was almost blood-red, and this, with the strange and beautiful spectacle of the salt rocks, and of the Indus flowing in a deep and clear stream, past this extraordinary place, presented such a scene of wonders as can seldom be witnessed. The camp of the mission was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent. Near it were piles of salt in large blocks, (like stones in a quarry,) lying ready for exportation, either to India or Khoraussaum.

Beyond this, at a place called *Cohaut*, the gardens were observed to abound with plants similar to those which grow in England, and which are strangers to the climate of Hindostan. At *Budabeer*, six miles from the metropolis, the mission halted, for the purpose of arranging several ceremonies of introduction.

On the morning of the 25th of February, after some confusion respecting the mode of reception, it was permitted to enter *Peshawer*. There was a great crowd all the way. The banks, on each side of the road, were covered with people, and many persons climbed up trees to see it pass. The crowd increased as it approached the city; but the persons accompanying it were put to no inconvenience, for a party of the king's horse soldiers, which had come out to meet it, charged the mob most vigorously, and used their whips without the least compunction. One man attracted particular notice. He wore a high red cap of conical shape, with some folds of cloth round the bottom, and a white plume: he had a short jacket of skin, black pantaloons, and brown boots; and was an uncommonly fine figure, tall and thin, with a high nose, and an animated coun-

tenance. This man, who was mounted on a fine grey horse, carried a long but pointless spear, and with it he charged the mob, at full speed, shouting with a loud and deep voice. He not only dispersed the mob, but rode, with the greatest apparent fury, at quiet people, who were sitting on terraces, and he kept all clear wherever he went.

Near the town the roads were so narrow, and the progress of the mission became so slow, that the persons who accompanied it had time to hear the remarks of the spectators: these were expressive of wonder at the procession, and of good will towards the English; but the crowd and bustle were too great to admit of any distinct observations. At length the mission reached the house prepared for it; and the envoy and his suite were ushered into an apartment spread with carpets and felts, for sitting on. Here they were seated on the ground, in the Persian manner, and trays of sweetmeats were placed before them.

On the day of their arrival, their dinner consisted of dishes sent them by the king, and which they found excellent. Afterwards they had English meals; but the king continued to send breakfast, luncheon, and dinner, and provisions for two thousand persons, and for two hundred horses, besides elephants, &c. nor was it without great difficulty that the envoy could prevail with his majesty, at the end of a month, to dispense with this expensive proof of his hospitality.

The first week after the arrival of the mission passed without the envoy being introduced to the king. This delay was occasioned by a dispute respecting the forms of presentation, which, to Englishmen, appeared to be somewhat unreasonable. The person to be introduced is brought into a court, by two officers, who hold him firmly by the arms. On coming within sight of the king, who appears at a high window, he is made to run forward, for a certain distance, when he stops for a moment, and prays for the king. He is then made to run forward again, and to pray once more; and, after

another run, the king calls out, "khellut," (a dress,) which is followed by the Turkish word, "getsheen," (begone,) from an officer of state; and the unfortunate ambassador is made to run out of the court, and sees no more of the king, unless he is summoned to a private audience in his majesty's closet. Mr. Elphinstone, however, after some difficulty, prevailed with the ministers of the king to dispense with these humiliating forms, and he was received in the most gracious manner.

The king of Cabul was a handsome man, about thirty years of age, of an olive complexion, with a black beard. The expression of his countenance was dignified and pleasing; his voice was clear, and his address princely. The Englishmen at first thought that he wore an armour of jewels, but, on close inspection, they found this to be a mistake, and that his real dress consisted of a green tunic, with large flowers in gold, and precious stones, over which were a large breast-plate of diamonds, shaped like two flattened fleur-de-lis, an ornament of the same kind on each thigh, large emerald bracelets on the arms, above the elbow, and many other jewels in different places. There were also some strings of very large pearls, put on like cross belts, but loose. His crown was about nine inches high, not ornamented with jewels, as European crowns are, but, to appearance, entirely formed of those precious materials.

It seemed to be radiated, and behind the rays appeared peaks of purple velvet: some small branches, with pendants, seemed to project from the crown, and the whole was extremely complicated and dazzling. The throne was covered with a cloth, adorned with pearls; and, on the cloth, lay a sword and a small mace, set with jewels. The room was open all round, and, in the centre were four lofty columns, and a marble fountain. The floor was covered with the richest carpets imaginable, and round the edges of it were slips of silk, embroidered with gold, for the khauns to stand on. The view from the hall was beautiful. Immedi-

ately below it was an extensive garden, full of cypresses and other trees; and, beyond, was a plain of the richest verdure imaginable: here and there were pieces of water and shining streams, and the whole was bounded by mountains. When the envoy left the king, he was re-conducted to the Kishik Khauneh, where all the gentlemen of the mission received rich dresses of honour.

Peshawer stands in the midst of a circular plain, about thirty-five miles in diameter. It was now the month of March, and the distant mountains were covered with snow, whilst the plain was clad with the brightest verdure, and the climate was delicious. The trees were just beginning to put forth their leaves. Many streams ran through the plain: their banks were fringed with willows and tamarisks. The orchards contained a profusion of plum, peach, apple, pear, quince, and pomegranate-trees, which afforded a greater display of blossoms than the strangers had ever before witnessed. The greatest part of the plain was highly cultivated, and was irrigated by many artificial canals. It is almost impossible for a spot of the same extent to be better peopled. From one height, Lieutenant Macartney took the bearings of thirty-two villages, all within a circuit of four miles. These were generally large, remarkably clean and neat, and almost all of them were interspersed with trees. Over the streams were little bridges of masonry, which had, at each end, two small towers for ornaments. Except a few picturesque groupes of dates, the only tall trees were the *ficus religiosa* or peepal, and the tamarisk. The leaves of the latter, being like those of the cypress, and very thick, the groves that were composed of it were extremely dark and gloomy.

The *town* of Peshawer stands on an uneven surface. It is upwards of five miles in circuit, and contains about one hundred thousand inhabitants. The houses are built of brick in wooden frames: they are usually three stories high, and the lower story is generally occupied by shops. The streets are narrow, as might be

expected, where no wheeled carriages are used: they are paved, but the pavement slopes down to the kennel, which is in the middle, and occasions them to be slippery and inconvenient. Two or three brooks run through different parts of the town, and even these are skirted with willows and mulberry-trees.

There are in Peshawer many mosques; but none either of them, or of the other public buildings, deserve notice, except the Balla Hissaur, and the caravansera. The former of these is a castle, situated on a hill, north of the town: it contains some fine halls, commands a romantic prospect, and is adorned with some very pleasing and spacious gardens; but, as it is only the occasional residence of the king, it is now much neglected. Some of the palaces of the great are splendid, but few of the nobility have houses here.

In the middle of the day, the streets of this town are crowded with people of all nations and languages, in every variety of dress and appearance. Dried fruits and nuts, bread, meat, boots, shoes, saddlery, bales of cloth, hardware, ready-made clothes, books, and innumerable other articles, are either displayed in tiers in front of the shops, or are hung on hooks from the roof. Among the handsomest shops are those of the fruiterers, and the cook-shops. In the former Indian fruits are arranged in piles, and in the cook-shops every thing is served on earthen dishes, painted and glazed, so as to look like China. In the streets are people crying greens, curds, and other articles, and men carrying water in leathern bags at their backs: the latter announce their commodity by beating on a brazen cup. With these are mixed people of the town, in white turbans, some in large white or dark blue frocks, and others in sheep-skin cloaks; Persians, and Afghauns, in brown woollen tunics, or flowing mantles, and caps of black sheep-skin or coloured silk; Khyberees, with the straw sandals, and the wild dress and air of their mountains; Hindoos, uniting the peculiar features and manners of their own nation, to the long beard, and the

dress of the country; and Hazaurehs, not more remarkable for their conical caps of skin, with the wool, appearing like a fringe round the edge, and for their broad faces and little eyes, than for their want of beard, which is the ornament of every other face in Peshawer. Among these may be seen a few women, with long white veils that reach to their feet; and some of the king's retinue, in the grotesque caps, and fantastic habits, that mark the class to which each belongs. Sometimes a troop of armed horsemen passes, and their appearance is announced by the clatter of their horses' hoofs on the pavement, and by the jingling of their bridles. Sometimes, when the king is going out, the streets are choked with horse and foot; and dromedaries bearing swivels, and large waved red and green flags. And, at all times, loaded dromedaries, or heavy Bactrian camels, covered with shaggy hair, make their way slowly through the streets; and mules, fastened together in circles of eight or ten, are seen by the sides of the road, going slowly round and round, to be cooled after their labour, while their keepers are indulging at an eating-house, or smoking in the street.

During the residence of the mission at Peshawer, an alarming rebellion took place against the king of Cabul. And the king's minister, Akram Khaun, who was known to be on good terms with the English, was singularly unsuccessful against the enemy. Before the first alarm, excited by the bad news, was over, a Hindoo letter-carrier was seized, in one of the passes on the way to the capital; and a report was spread that he was charged with a treacherous correspondence between the English and the rebels. This story was accompanied by a rumour, that the king of Cabul meant to give up, to plunder, the quarters and property of the embassy. The whole town of Peshawer was, consequently, in a ferment. People were seen running up and down in all directions, preparing their weapons, and lighting their matches; and a great mob angrily assembled at the gates of the caravansera. The gentlemen of the

embassy continued, however, to sit quietly in the hall, and to receive company, but the guards were doubled, and other measures of defence were taken. At length the king's minister made a visit to the envoy, which terminated all the suspicions of disloyalty that had been excited. The crowd dispersed, and the English, after having been threatened with massacre, became the hope of the nation. In the mean time, the strength of the rebels continuing to increase, the king was advised to quit Peshawer, which was indefensible, and to march for Cabul. This determination being taken, necessarily interrupted the negotiation and decided the mission to return without being able to visit the capital.

[*Cabul* stands in a romantic, healthy, and pleasant situation on the bank of a considerable river, and near the foot of an extensive range of mountains, called the Indian Caucasus. It is about two miles in circuit, is walled round, and is defended by two forts. The houses are chiefly built of rough stones, clay, and unburnt bricks, and exhibit a mean appearance. The place has a considerable trade in cotton cloths, fruit, iron, lead, oil, horses, and cattle, and is noted for its vast fairs, which are frequented by merchants from Persia, China, and Tartary.]

On the 14th of June the envoy and his suite commenced their return, and proceeded, through *[illegible]*, to *Attock*, a fort near the junction of the rivers Cabul and Indus. Here many persons were seen in the act of crossing the river or floating down it, sitting astride on inflated hides of oxen, a contrivance which was adopted so long ago as the time of Alexander the Great. Beyond this place they descended the higher lands and quitted the climate which resembled that of Europe, for the more sultry atmosphere of the low districts.

The rainy season had now set in, and on the 19th of July a singular accident occurred. The rear guard and some of the gentlemen were separated from the others by the sudden swelling of a brook, which had

not been a foot deep when they began to cross. The water came down with such surprising violence, as even to carry away some loaded camels that were passing at the time. It rose ten feet within a minute. Nothing could be grander than this torrent: such was its force, that it ran in waves like those of the sea, and rose against the bank, in a ridge, like the surf on the coast of Coromandel.

Near *Banda* was seen a very remarkable building. At a distance it had the appearance of a *cupola*; but, when approached, it was found to be a solid structure of hewn stone, on a low, artificial mound. Its height is seventy feet, and its circumference about one hundred and fifty paces. Steps lead to it, and pilasters of great simplicity, which support a cornice, decorate the basement, and encircle the whole. Nothing of the Hindoo character appeared in the architecture; and the gentlemen of the mission seem to have been inclined to consider it a Grecian mausoleum.

The *Hydaspes* was passed at *Jellalpoor;* and, without any other important occurrence, the mission, not long afterwards, reached *Delhi*.

Nineteenth Day's Instruction.

TIBET.

Few countries have excited more curiosity than Tibet, whether considered with regard to its local situation, the peculiar manners and features of its inhabitants, or their religious and civil establishment; yet, until the embassy sent thither by the government at Calcutta, in the year 1783, under the direction of Captain Turner, there was, perhaps, no country, similarly circumstanced, of which our information had been less accurate, or

our means of observation more limited. It is, however, now ascertained, that the country is mountainous, and about sixteen hundred miles in length, but of unequal breadth. Its *mountains* are supposed to be the loftiest in the known world, some of them measuring near twenty-eight thousand feet in perpendicular height above the level of the sea.

Much of the *land* is incapable of cultivation. It consists chiefly of low and rocky hills, with scanty vegetation, or extensive arid plains and stony valleys, of the most stern and stubborn aspect. But what is wanting in fertility on the surface, is compensated by the richness beneath; for the mountains abound in valuable mines and minerals. The principal productions of Tibet are gold-dust, silver, tincal or borax, rock-salt, musk, goats' hair and woollen cloths. The summits of the mountains are covered throughout the year, with snow; and a practice is here adopted of preparing meat for carriage, by the action of extreme cold.

During summer the dryness of the atmosphere in Tibet is very remarkable. It has an effect resembling that of the scorching winds, which blow over the sandy soil of Hindostan or along the shores of Coromandel. Vegetation is dried to brittleness, and every plant may be rubbed between the fingers into dust. Hence the inhabitants, during its continuance, adopt the precaution of covering the ornamental parts of their buildings with a kind of coarse cotton cloth, which, in some degree, prevents the wood-work from being rent asunder.

The spring, from March to May, is marked by a variable atmosphere; heat, thunder-storms, and, occasionally, refreshing showers. From June to September, is the season of humidity, when heavy and continued rains fill the rivers to their brink, and, in many places, inundate the country. From October to March, a clear and uniform sky succeeds, seldom obscured either by fogs or clouds. For three months of this season, a degree of cold is felt, far greater than is known to prevail in most parts of Europe.

The *inhabitants* of Tibet have no distinction of sects or casts, like the Hindoos, but are divided into two general classes. The form of *government* is a despotism, modified by certain usages. The sovereign has the name of *Lama*, and is considered to be immaculate, immortal, omnipresent, and omniscient. He is esteemed the vicegerent of the only God—the mediator between mortals and the Supreme Being. The inhabitants view him only in the most amiable light, as perpetually absorbed in religious duty; and, when called to bestow attention on mankind, as employed only in the office of distributing comfort and consolation by his blessing, and in exercising the first of all attributes, forgiveness and mercy. He is also the centre of civil government, which derives, from his authority, all its influence and power*.

The tribute of respect is paid, in this region, to the remains of the dead, in various ways. The sovereign Lamas are deposited entire, in shrines prepared for their remains, which, ever afterwards, are considered sacred, and are visited with religious awe. The bodies of inferior Lamas are usually burnt, and their ashes are preserved, with great care, in little metallic idols, which have places assigned to them in sacred cabinets. Common persons are treated with less ceremony: some of them are carried to lofty eminences, and there, after being disjointed and having the limbs separated, they are left a prey for ravens, kites, and other carnivorous birds. Others, with less respect, are committed to the usual receptacle of the dead. The last, but less frequent mode of disposing of the dead, is committing them to the waters of the river. On one side of the monastery of Teshoo Loomboo, Captain Turner was shown a place, to which the inhabitants convey their dead. It was a spacious area, enclosed, on one side, by the perpendicular rock, and on the others by lofty walls,

* For a further account of the sovereign Lama, see the narrative of Captain Turner's Embassy.

raised, probably, with a view to seclude, from public observation, the disgusting objects contained within them. At the top it is uncovered, so as to be open to the birds; and, at the bottom, a narrow passage is left through the walls, near their foundation, for the purpose of admitting dogs or other beasts of prey. On the rock above, and overhanging the enclosure, a platform had been constructed, for the convenience of precipitating the dead bodies, with greater ease, over the walls, into the area.

The Tibetians, in all the concerns of life, are govern- by an awful regard to the dictates of superstition, and place implicit confidence in what they consider lucky and unlucky days. Devoted to astrology, they yield a willing homage to its professors; and, among their priests, some have great celebrity for skill in this pretended science.

The *religion* of Tibet seems to be the schismatical offspring of the Hindoo religion, deriving its origin from one of the followers of that faith, a disciple of Budh, who first broached the doctrine which now prevails over the wide extent of Tartary. The worship of the Tibetians, however, differs much from that of the Hindoos. The former assemble in chapels, and unite, in prodigious numbers, to perform their religious service, which they chaunt in alternate recitative and chorus, accompanied by a numerous band of loud and powerful instruments. The instruments used are all of enormous size. The trumpets are more than six feet long: the drums are of parchment or vellum, stretched over a copper cauldron, such as, in Hindostan, are called nobut. The gong is another of their instruments: the rest are chiefly cymbals, hautboys, a kind of double drums, and conchs, formed of a large species of shell called buccinum.

In Tibet the very strange practice of what may be denominated *polyandry*, or of the females having several husbands, prevails. According to the custom of this country, one female is permitted to associate her fate

and fortune with all the brothers of a family, without any restriction of age or numbers; but the choice of the wife is the privilege of the eldest brother. When he has fixed his affections on a female, he makes a proposal to her parents. If his suit is approved, and the offer is accepted, the parents, with their daughter, repair to the house of the suitor, where the male and female acquaintance of both parties assemble, and carouse for three days, with music, dancing, and every kind of festivity. At the expiration of this time the marriage is complete.

Narrative of an Embassy from Calcutta to the court of Teshoo Loomboo in Tibet. By Captain Samuel Turner.

Previously to the expedition sent out under the command of Captain Turner, the only authentic account of Tibet that had ever appeared, in this country, was a partial description, in the Philosophical Transactions, of a journey by Mr. Bogle, who had been sent thither from Bengal, to explore the country, and to ascertain what productions of art or nature might be of importance to European commerce; and above all, to facilitate, through it, a communication with China. These objects were, however, for a while, defeated by the death of Mr. Bogle, and of Teshoo Lama. As soon, however, as the Lama, according to the language of the received prejudices of the inhabitants, had re-appeared in Tibet, Mr. Hastings, then the governor-general of India, resolved to send, into that country, a second deputation; and Captain Turner was appointed to conduct it.

He set out, from *Calcutta*, in the early part of the year 1783. After having left the city, he passed through *Plassay* to *Moorshedabad*; then, crossing the *Ganges*, he arrived at *Rungpoor*, a town distant about two hundred and sixty miles from Calcutta. He was accompanied by Lieutenant Davis, as draughts-

man, and Mr. Saunders in the capacity of surgeon; and their mode of travelling was in palanquins. The road lay through an open, level country, inferior to no part of Bengal in cultivation and fertility. Its chief produce is rice, of which it yields two harvests in the year, and sometimes an intermediate crop of mustard-seed: a great quantity of good tobacco, and some indigo grow, also in this district. About noon they reached *Calamatty*, a plain of wide extent, sixteen miles from Rungpore.

Half an hour afterwards they passed *Saftabarry*, crossing a wide creek, over which was thrown an elevated bamboo bridge, constructed upon forked props. Bamboos, resting in the fork, and covered with split bamboos, woven into mats, composed the platform. It was strong enough for foot-passengers, but appeared to be unsafe for carriages or cattle. They continued their way to *Mungulhaut*, a large manufacturing town, twelve miles from Calamatty, situated on the south side of the river *Durlah*, which divides the district of Cooch Bahar from that of Rungpore. The inhabitants of this place seemed to pay more attention to the comforts and convenience of living, than those of any town Captain Turner had seen in India. Their houses, composed of mats, inserted between frames of bamboo, were neatly thatched, and each house had a portion of land encircled with a bamboo palisade. The streets were spacious, and the principal street conducted the travellers to the river side, whence they were ferried across. They saw, upon the river, many boats of large burden, which, added to the peculiar neatness and regularity of the town, gave an air of industry and traffic. Coarse cotton cloths are the staple commodity of this place.

The country of *Cooch Bahar* or *Cushbehar*, which they soon afterwards reached, has a most wretched appearance, and its inhabitants are a miserable and puny race. The lower ranks dispose of their children for slaves, to any purchaser, and that for a very trifling

consideration. Nothing is more common than to see a mother dress up her child, and bring it to market, with no other hope, and no other view, than to enhance the price she may procure for it. Indeed, the poverty and wretchedness of these people will forcibly appear, when we recollect how little is here necessary for the subsistence of a peasant. The value of this can seldom amount to more than one penny per day, even allowing him to make his meal of two pounds of boiled rice, with a due proportion of salt, oil, vegetables, and fish.

At six o'clock on the morning of the 11th of May, the gentlemen of the embassy departed from Cooch Bahar, and travelled, near the banks of the river *Toorsha*, for upwards of three miles. The land was low and marshy, interspersed with thick woods, and with many shallow rivulets. The whole face of the country was dreary and unpleasant, being thinly inhabited, and sparingly cultivated. The vegetation was coarse; the ground being almost every where clothed with rank grass, reeds, and fern. They crossed some creeks, whose water was chin-deep; and afterwards entered the dreary region which divides the district of Cooch Bahar, the present frontier of Bengal, from the country of *Bootan*.

Near a small village, which they passed this day, they saw some clusters of wild pine-apples. That these grew wild, their condition, and the situation in which they were found, left no room for doubt.

At three in the afternoon they arrived at *Chichacotta*, and were conducted to a habitation, situated in the centre of a large square, formed by a strong embankment, with a double row of bamboos: this was termed a fort. The house was of a totally different construction from any in Bengal. The first apartment, which was ascended by a wooden ladder, was elevated about eight feet from the ground, and supported on forked props. Bamboos, resting on the forks, served as beams. The floor of one room was formed by mats of split bamboo, and that of the other by pieces of

plank, from three to six feet long, and a foot and half broad, hewn by the axe, and laid on beams of fir. A prop rose from the centre of the ground-floor, to the roof, which was of thatch; and the sides of the room were encompassed by split bamboos, interwoven lattice-wise, so as to leave interstices for the admission of light and air. The apartments were divided by reeds placed upright, confined at the top between two flat pieces of bamboo, and resting at the bottom in a groove. There was no iron whatever in the whole fabric. The thatch was very low, and it projected considerably beyond the walls, so that the rooms were equally defended from the rain and the sun.

The first part of the road, from Chichacotta, was bad, until the travellers came upon a raised causeway, having, on either side, high grass, which abounded with tigers and wild buffaloes. They continued their course through this dreary country, for more than eight miles, and then entered a wood of large and lofty trees, in which were elephants, rhinoceroses, and bears without number, though they saw none of these animals. The country was still flat, until they reached the foot of the Buxadewar hill. Here the road became more steep, narrow, and rugged, and was perpetually intersected by large masses of coarse marble. The prospects between abrupt and lofty prominences were inconceivably grand.

At the foot of the *Bootan mountains* extends a plain, which, for about thirty miles in breadth, is choked, rather than clothed with the most luxuriant vegetation imaginable. The exhalations which arise from the multitude of springs, that are collected and confined by these almost impervious woods, generate an atmosphere through which no traveller ever passed with impunity; yet even this spot is not without inhabitants, although its influence has wholly debased, in them, the form, the size, and the strength of human beings.

After having commenced the ascent of the moun-

tains, the first place which presented itself to their view was *Buxadewar*, consisting of ten or twelve houses, situated upon a level rock, bounded on three sides, by lofty mountains, and open only to the south, which affords a narrow prospect of Bengal. In this part of the country the vegetable productions of Bengal require cultivation; and the appearance of raspberry-bushes indicates an entire change of climate.

Continuing their ascent, surrounded by lofty mountains, which were covered to their summits with trees clothed with moss, the travellers reached a village, consisting of five or six houses, supported on bamboo props; and, beyond it another, of about twenty houses, built of stone, with clay, as a cement. Raspberries, strawberries, peaches, and oranges, were the spontaneous productions of the adjacent hills. Here they reached the *Tehinchu*, foaming at the bottom of high mountains, which frequently alter its course, and sometimes throw it over stupendous precipices.

Pursuing their ascent, they crossed a bridge of chains, which extended over the river to *Chuka*. On the five chains that support the platform, are placed several layers of strong coarse mats of bamboo, loosely put down, so as to play with the swing of the bridge; and a fence on each side, of the same materials, contributes to the security of the passenger. The castle of Chuka, a large, square building, on elevated ground, afforded them a lodging for the evening.

From this place the country opens, and presents to the view many well-cultivated fields, and distant villages. *Punugga* is ten miles distant: the mountains which environ it are covered with fir-trees; and there is scarcely a plant to be seen, which is not similar to those of European growth. Much of the rock in the neighbourhood consists of limestone. Eleven miles further, the *castle of Paugu*, a square stone tower, stands on the side of a rocky eminence. The road to the village of *Nomnoo* led, by the river, along the sides of the mountains; over which hermitages and villages

were scattered, with many portions of cultivated ground. An orchard in the vicinity of Nomnu yielded walnuts, apples, peaches, pears, apricots, and barberries.

As the embassy approached the capital, the country became more populous, and better cultivated; the Tehinchu ran with less rapidity, watering a beautiful valley, in which not a spot of land was uncultivated. *Waugoca* lay ten miles from Nomnu, and beyond it the travellers entered the vale of *Tassisudon*, the residence of Budtan raja. On their arrival at the city, they were conducted to a house at no great distance from the palace, and on an eminence high above the river.

Early on the morning of Tuesday the 3d of June, a messenger came to Captain Turner, with notice that the raja proposed to receive the embassy in the course of that day. The necessary preparations were accordingly made; and, at the appointed hour, the gentlemen composing it proceeded to the palace. About noon they entered, and their appearance excited the astonishment of multitudes, who had filled the balconies, crowded about the doors, and occupied the avenues, to gaze at them. They were first conducted to a large apartment on the west side of the great square of the palace. Thence they were conducted, by the officers of state, through several passages, and up a great number of ladders, which connect the different floors, till, at length, they arrived at the elevated station, occupied by the raja, near the summit of the citadel. After a short pause upon the landing-place, the door was thrown open, and they were ushered into a small, but well-proportioned room; which had, on the west side, an arched balcony, with sliding curtains. This, the only aperture for the admission of light, was immediately opposite to the door, by which they had entered; and, before it, a screen projected nearly one-third the breadth of the room. The remaining space on the wall, beyond the skreen, was decorated with portraits, wrought in silk, as stiff and formal as those

of any heroes that ever appeared in tapestry. The walls of the room were covered with blue; and the arches of the balcony, the pillars, and doors, were painted with vermilion, and ornamented with gilding. The rajah was habited in a deep garnet-coloured cloth; and sat cross-legged, upon a pile of cushions, in a remote part of the room. At his left stood a cabinet of diminutive idols, and a variety of consecrated trinkets. On his right was an escrutoir, for the deposit of papers; and, before him, was a small painted bench, to place his tea-cup on, and which answered all the purposes of a table. The several persons of the embassy advanced, each (according to the custom in this country) presenting to the rajah a white silk scarf, fringed at both ends. The rajah kept his seat all the time, took them in his hand, and passed them to his zempi or master of the ceremonies. Captain Turner delivered also to him the governor-general's dispatches, which he received with a smile; and, nodding, with a slow motion of the head, several times, he laid them upon the bench before him. On the other side of the room were placed, immediately opposite to the rajah, three separate piles of cushions. The rajah, extending his arm, pointed to them, and, with his hand, directed the gentlemen of the embassy to be seated. After some time he addressed Captain Turner, with many earnest and particular enquiries, respecting the governor-general, and he congratulated the gentlemen on their safe arrival at Tasisudon. Before the conclusion of the visit, tea was introduced. This liquor, extremely unlike what they had been used to drink, under the same name, in Europe, was a compound of water, flour, butter, salt, and bohea tea, with some other articles, all boiled, beaten up, and intimately blended together. The rajah took frequent occasion to converse with the gentlemen; and treated them with the utmost urbanity. He invited them to dine with him. "My food (said he) consists of the simplest articles; grain, roots, and fruit. I never eat of any thing that has had breath; for I

should be the indirect cause of putting an end to the existence of animal life, which by our religion is strictly forbidden." This prohibition, however, may extend only to the priesthood; possibly only to the supreme pontiffs, for meat, both dressed and raw, is every where eaten, both in Bootan and Tibet.

The inhabitants of Bootan have invariably black hair, which it is their fashion to cut close to the head. Their eyes are very remarkable: small, black, with long pointed corners, as though stretched and extended by artificial means. Their eye-lashes are so thin as to be scarcely perceptible; and the eye-brow is but lightly shaded. Below the eye, is the broadest part of the face, which is rather flat, and which narrows, from the cheek-bone to the chin. Their skin is remarkably smooth, and most of them attain a very advanced age before they have even the rudiments of a beard. Captain Turner says he never beheld a more florid picture of health than was exhibited in the complexion of the mountaineers of Bootan. The women, in particular, with their jet black hair, and clear, brisk, black eyes, had a ruddiness which the most florid English rustic would, in vain, attempt to rival.

Tasisudon stands in a narrow slip of ground, three or four miles in length, and its widest part does not exceed one mile in breadth. There is no town, nor, indeed, is there any house, except that which was allotted for the ambassador, within a mile of the palace; but a few clusters of houses are distributed in different parts among the fields.

The palace of Tasisudon is near the centre of the valley, and is a building of quadrangular form. The walls are lofty, and slope a little, from the foundation to the top. Above the middle space, is a row of projecting balconies, to each of which are curtains made of black hair, that are always drawn at night. Below these the walls are pierced with very small windows, intended, apparently, for the purpose of admitting air rather than light. There are two entrances; one

by a flight of wooden steps, edged with plates of iron; and the other, the grand entrance, is by a flight of stone steps. After passing through this gateway, Captain Turner says he found himself opposite to a central square building, which he denominates the citadel: this is the habitation of the supreme lama. It contains also the chief of the Bootan idols, called Mahamoonie, amidst a multitude of others of inferior note. The citadel is seven stories high, and is covered with a roof of fir-timbers, sheathed with boards of deal, which project, on each side, a great way beyond the walls. From the centre rises a square piece of masonry, which supports a canopy of copper, richly gilt: this is supposed to be immediately over the great idol.

Near every religious edifice, in Bootan, a small, square temple, containing an image, is seen, placed, like a sentinel, by the road-side. These temples have each one small doorway, which always remains closed; and travellers uncover their heads, and dismount from their horses, as they pass.

A few kinds of fruit are found here in great perfection. The oranges are exquisite, and the peaches and apricots are very good. So also is the pomegranate: walnuts cannot be better. Captain Turner observed that the corn-fields were neatly cultivated; but, in in this, the men can claim but little merit, for by far the greatest labour falls upon the women. They plant, they weed; and to them, eventually, the task falls, of applying the sickle and the flail.

On the 8th of September, 1783, after a residence of three months, the travellers left Tasisudon, to prosecute their journey to the court of Teeshoo Lama, in Tibet. Lofty mountains still impeded their progress; and at *Paihesa*, these appeared as if they were fashioned into hanging gardens. *Parois* is twenty one miles from Tasisudon, and the seat of a viceroy. It stands in a valley, and is intersected by the river Pachu. This place boasts the only market in Bootan, and is famous for the manufacture of idols, and the forging

ing of arms. *Dekka-jeung* or *Ducajung*, nine miles further, is a fortress, built on the crown of a low and rocky hill. The Pachu rolled its waters at the foot of the mountains: and, on the opposite bank, grazed a herd of choury tailed cattle, called "Yacs." The chief essential difference between the yac and an English bull, consists in a thick coat of long hair, which covers the former. The tail has so prodigious a quantity of long, flowing, glossy hair, that it has much the appearance of being set artificially on. These animals are universally esteemed throughout the east. They are useful as beasts of burden, and the cows yield an abundant supply of rich milk.

On the summit of *Soomoonang*, in latitude twenty-eight degrees, a long row of little inscribed flags, fixed in rude heaps of stones, was fluttering in the wind. These marked the boundaries of Bootan and Tibet.

Bootan presents to the view nothing but irregularities; mountains covered with verdure, and with forests of large and lofty trees. Almost every favourable spot, coated with the smallest quantity of soil, is cleared, and adapted to cultivation, by being formed into horizontal beds. Not a slope nor a narrow slip of land between the ridges, lies unimproved. Hence this country combines, in its extent, the most extravagant traits of rude nature and laborious art.

Tibet, on the other hand, at first sight, appears to be one of the least favoured countries under heaven, and to be, in a great measure, incapable of culture. It exhibits only low, rocky hills, without any apparent vegetation; or extensive arid plains, of the most stern and stubborn aspect. Its climate is cold, and bleak in the extreme; and, from the severe effects of it, the inhabitants are obliged to seek refuge in sheltered vallevs and hollows, or amidst the warmest aspects of the rocks. Yet, perhaps, Providence, in its impartial distribution of blessings, has bestowed on each country a tolerably equal share. The advantages that one of ossesses, in fertility, and in the richness of its

forests and its fruits, are amply compensated, in the other, by its multitudinous flocks and invaluable mines. The variety and quantity of wild-fowl, game, and beasts of prey, flocks, droves, and herds, in Tibet, are astonishing. In Bootan, except domestic animals, nothing of the kind is to be seen.

Near the *castle of Phari*, in a valley, at the foot of Soomoonang, Captain Turner saw a great number of musk-deer. A ridge of mountains, that are covered with snow during the whole year, surrounded the travellers, after they left Phari. This they concluded to be the loftiest part of Tibet, perhaps of all Asia; for the rivers, on the south side, flow, in a southerly direction, towards Bengal; while those which originate on the north side, run towards Teshoo Loomboo, and augment the volume of the Burrampooter. Here the travellers saw a great number of wild horses, but they were very shy, and kept at a great distance.

Beyond Phari the country is almost a desert, swept by impetuous winds, which, during summer, involve the traveller in clouds of dust, and, in winter, produce an intense degree of cold. *Shoohoo*, sixty miles from Phari, exhibited the first trees which Captain Turner had observed in Tibet. Beyond this place, the country improved. The *valley of Jansu* had the appearance of having once been a lake; and tradition affirms that the whole land of Tibet was covered with waters, till a native of Gya, in Hindostan, opened a passage for them to the sea, through Bengal. *Tehukku* is situated in the vale, two miles from the castle of Jansu. Its environs are populous, and a manufactory of coarse woollen cloth supplies the Tibetians with much of their winter raiment. The travellers passed through *Ducai* and *Tsondue*, and not long afterwards, entered *Teshoo Loomboo*.

Twentieth Day's Instruction.

TIBET CONTINUED.

A description of Teshoo Loomboo, the capital of Tibet.

IF the magnificence of Teshoo Loomboo, says Captain Turner, could have been increased by any external cause, none could more superbly have adorned its numerous gilded canopies and turrets, than the sun rising in full splendour, directly opposite to the travellers, as they entered it. They were conducted, through a narrow street, and, afterwards, through the middle of the monastery, to splendid apartments, bright with gay colours, and situated, amidst a profusion of gorgeous finery, in the centre of the palace. At the instant of their entrance they heard the deep tone of many sonorous instruments, which were summoning the religious to their morning orisons.

No sooner had they entered the apartments allotted for their accommodation, than messages of compliment and congratulation were received from the regent, the brother of the late Lama, and from his cup-bearer, accompanied by a white silk scarf from each. These attentions were followed by an ample supply of refreshments, consisting of large vessels of warm tea, parched grain, dried fruits, and various articles of provision. Captain Turner did not omit to return, by the messenger, his due acknowledgments for the attentions of the regent and cup-bearer, sending, at the same time, a white silk scarf to each; for this is an offering invariably attendant on every intercourse, both in Tibet and Bootan. A similar piece of silk is transmitted, under cover, with letters, even from the most distant places, whether they are merely complimentary, or re-

late to public business. Of so much importance is this observance considered, that the rajah of Bootan once returned to Mr. Goodlad, the resident at Rungpore, a letter which he had forwarded to him from the governor-general, merely because it came unattended with a scarf, to testify its authenticity.

In the morning after Mr. Turner's arrival, the regent admitted him to an audience. Accompanied by his suite, he was ushered into the presence-chamber, a large and lofty hall in the palace, of oblong shape, surrounded by a colonnade, and lighted by an opening over the centre. The pillars of the colonnade were painted with vermilion, and richly ornamented with gold; as were also the edges of the scalloped arches, and the mouldings over them. Various symbolical devices were likewise represented in the gilding above the arches. The walls were painted blue, skirted by two broad fillets of red, and one of yellow. The floor was mottled with brown and white flint, intermixed with some kind of composition, which admitted a high polish. No window nor door opened into this hall, except that of the entrance. At the end immediately opposite to the entrance, stood the throne of the late Teshoo Lama, in a recess, elevated about five feet above the floor, surmounted with cushions of yellow satin, and decorated, on each side, with hangings of various-coloured silks, and rich brocades. At the foot of the throne were thin tapers, of the same kind of composition as the incense which is burnt in the temples; and vases filled with aromatic wood, which, consuming slowly, powerfully perfumed the hall. From this seat the Teshoo Lama dispenses justice, and confers his solemn benediction upon the people.

Advancing to the upper end of the hall, Captain Turner found the regent and his cup-bearer seated on elevated satin cushions, beneath the colonnade, and on the left side of the throne. White silk scarfs were presented by him, and the gentleman who accompanied him. Captain Turner also, on delivering the gover-

nor-general's dispatches into the regent's hands, delivered, at the same time, a string of pearls and coral; and other presents, which he had brought, were placed before the regent.

The regent assured Captain Turner that the present and the late Teshoo Lama were one and the same: that there was no other difference whatever between them, except that the present Lama was yet merely an infant, his spirit having but just returned into the world. He was at present, therefore, incapable of action, and unable to comfort them with his voice. The thoughts and time of his ministers and attendants, the regent said, were, as yet, solely employed in the care of his person, under a hope that he would soon be able to confer upon them his blessing. The regent lamented the misfortune of the late Lama's decease, which had taken place at Pekin; and he assured Captain Turner of the firm and unshaken attachment which the Lama had entertained for Mr. Hastings, the governor-general. He said that the emperor of China, on receiving intelligence of the Lama's regeneration, had sent ambassadors with letters of congratulation, enjoining, in the strongest terms, that care should be taken to conduct his education in the strictest privacy, and not to suffer any strangers to be admitted into his presence. Both the regent and cup-bearer said much respecting the sad calamity they had experienced by the Lama's having withdrawn himself from the world, in consequence of their offences; nor did they omit strongly to express their sense of the blessing, that he had been pleased to appear again so early in the flesh.

Captain Turner was informed that the infant Lama still continued to reside in the dwelling where he was first discovered, in the valley of Painom; but, that it was proposed to convey him, within a few days, to a monastery prepared for his reception, near the summit of a mountain, distant about two days' journey from

Teshoo Loomboo, and that all the court was to attend his removal.

On the ensuing day, Captain Turner, according to an invitation which he had received, paid a visit of ceremony to Soopoon Choomboo, the cup-bearer. He was by birth a Mantchieux Tartar, and had held the second rank in the court of Teshoo Loomboo. His office was to receive and communicate the Lama's commands: he made all the arrangements necessary for the celebration of the great festivals of religion; was always personally attendant on the Lama; was his cup-bearer; had the charge of the wardrobe; and to his immediate care was entrusted all the wealth of the sovereign. It was also his duty to bring and place before the Lama all his food, and, in particular, to pour out his tea, of which it was requisite for him first to taste.

The grand ceremony of removing the Lama commenced on the 28th of September. He was attended by a very numerous concourse of people, and was followed with every possible display of enthusiastic homage. So great was his retinue, and so frequently was it impeded by successive crowds of votaries, who threw themselves before him, in humble prostration, that, although the distance was not more than sixteen miles, it became necessary to form an intermediate camp for the night. On the ensuing day, after having placed him in the monastery, together with his father and mother, to whose care he was still very properly committed, the regent and his retinue returned to Teshoo Loomboo.

Captain Turner had been extremely desirous of viewing the interior of some of those magnificent edifices, in the midst of which he had taken up his abode; and which continually excited his curiosity, by the profuse and costly ornaments bestowed upon their exterior. The frequent recurrence of solemn sounds, from a great variety of deep-toned instruments, after short pauses of profound silence; the low hum of invocation,

during both night and day; and occasionally the more vociferous clamour of crowded congregations, joined with a full choral band, left him no room to doubt that he was close to the scene of some of the most solemn and mysterious ceremonies of the Tibetian religion. From various enquiries, he at length collected that the chapel in which the gylongs (or priests) met to offer up their daily prayers, was but a little distance from the place in which he resided. Their stated periods of devotion were the rising of the sun, noon, and sun-set. Of two thousand five hundred gylongs, appointed for the service of the monastery, the greater number were expected to be present on each occasion.

The suite of apartments allotted to Captain Turner, and the companions of his travels, had been erected by the late Teshoo Lama, for his own private residence, whenever he chose to retire into uninterrupted solitude. In an adjacent building, on the right hand, were now lodged his mortal remains; and in another, on the left, were those of a preceding Lama. Captain Turner obtained permisssion from the regent to visit the former of these edifices.

He was conducted to it through a private passage; and entered, by a small gate, into the enclosure of the mausoleum. Three sides of the building were surrounded with a colonnade; for the occasional accommodation of pilgrims, and other devotees. On the walls of this colonnade were rudely painted many emblematic figures, in gigantic proportions: two of these were of enormous size, depicted with hideous countenances, and coloured blue and scarlet. The columns were painted with vermilion, and ornamented with gilding. In the centre of the colonnade was a large gate, which opened to a principal avenue of the monastery. Immediately opposite to this gate was the portico of the mausoleum. Beneath the portico sat a priest, who read from a book which was before him, apparently regardless of the presence of the strangers. It was the

duty of this and of other priests, to relieve each other, in praying incessantly upon the same spot, and in keeping alive the sacred fire, that burns before the shrine. Two ponderous doors, painted with vermilion, and embossed with huge gilded knobs, closed the entrance to the mausoleum. When these were opened, the building was seen to contain a most beautiful pyramid, the sides of which were encased with plates of solid silver. On each step of its formation, from the base to the vertex, were arranged innumerable kinds of rarities, and articles of curious workmanship, which had been presented, at different times, as offerings to the late Lama. Among these, were various costly snuff-boxes, and valuable trinkets; with choice specimens of China, large jars of old blue Japan, and masses of lapis lazuli, variously arranged and disposed. About breast-high, from the base of the pyramid, was one step considerably deeper than the rest; and, in front of this, were represented two lions, rampant, carved in relievo, and between them a human figure, playing upon a stringed instrument. Other musical instruments were placed upon each extremity of the step.

At the foot of the pyramid, the body of the Lama was deposited in a coffin of pure gold, made by command of the emperor of China; and in this it had been conveyed, with the utmost solemnity and state, from Pekin to Teshoo Loomboo. It is customary in Tibet, to preserve entire the mortal remains of the sovereign Lamas only: every other corpse is either consumed by fire, or is given to be the promiscuous food of beasts and birds of prey. Immediately after death, the body of the Lama is placed upright, sitting in an attitude of devotion, the legs folded beneath, the instep resting under each thigh, and the soles of the feet turned upward. The late Teshoo Lama is represented in any effigy of gold, which crowns the pyramid, and is placed within the concave of a large shell, radiated alternately with white and

red; the edges being scalloped, and projecting so far as to form a canopy, which encloses, within its hollow, the whole body of the figure. It is represented sitting upon cushions. Round the borders of the canopy are suspended all the various rosaries, of the richest gems, which had been used by the Lama during his life: these consist of pearls, emeralds, rubies, sapphires, coral, amber, crystal, lapis lazuli, and other articles, intermixed, and hanging in festoons. On the right of the pyramid is another image of the Lama, as large as life. It is placed in a sort of pulpit, beneath a canopy of silk, and in an attitude of devotion. This image is said to be of solid silver, gilt. In front of the pyramid, on an altar covered with a white cloth, are spread the common objects of daily oblation: such as fruit and flowers, with various kinds of corn and oil; and, intermixed among the offerings, Captain Turner observed several lamps burning. On each side of the pyramid, suspended by one end from the ceiling, hung whole pieces of the most beautiful silks and satins. Close to the pyramid were two pieces of black velvet, embroidered all over with pearls, in squares, like network, and finished with a border of the same. On the surrounding walls, from the bottom to the top, were painted many rows of gylongs, in the act of praying. Upon the floor, and on all sides, were high piles of sacred books, appertaining to the religion of the Lamas.

The building which constitutes the exterior of this mausoleum, when viewed at some distance, is seen to be of considerable magnitude and beauty. It stands on the side of a rocky hill, and towers above the monastery. The walls are built so much thicker at the base, as to give them a very perceptible slope; and the middle of the building has a window above the portico, furnished with curtains of black mohair. On the summit is a spacious tented canopy, richly gilt, which is supposed to stand immediately over the remains of the Lama and the centre of the pyramid. Its ridge is

decorated with the Chinese dragon, whose convolutions fill up the whole of that space; and round the canopy are hung a great number of small bells, which, as well as those that are distributed about all the projections of the buildings, make an inconceivable jingle, with every breeze that blows.

Captain Turner, describing Teshoo Loomboo, says that it is a large monastery, consisting of three or four hundred houses, the habitations of the gylongs; besides temples, mausoleums, and the palace of the sovereign pontiff. In the latter are comprised the residences of the regent, and of all the subordinate officers, both ecclesiastical and civil, belonging to the court. The palace is included within the hollow face of a lofty rock, and has a southern aspect. Its buildings are all of stone, flat-roofed, and each is crowned with a parapet, which rises considerably above the roof. In the formation of the roof, heath and brushwood are inserted betwixt frames of timber, to the depth of three or four feet; having the ends, externally, made even with great care, so as, at a distance, not to be distinguishable from masonry. These roofs are stained of a deep garnet colour, a tinge which the custom of Tibet has universally adopted, to distinguish places of religious establishment.

All the houses have windows, of which the centre, or principal window, projects beyond the walls, and forms a balcony. They are not closed with shutters, but with black mohair curtains. The principal apartment in the upper story has an opening over it, covered with a moveable shed, which serves the purpose of sometimes admitting the light and air; and, in winter, the grateful warmth of the sun. The tops of the walls are adorned with a kind of cylindrical ornaments, some of which are plain, covered with black cloth, crossed by a white fillet; whilst others are of copper, burnished with gold. And as, in this article, the Tibetians have been very profuse, particularly about the palace,

and all the mausoleums, the view of the monastery, on approaching it from the plain, is peculiarly splendid.

The *plain* of Teshoo Loomboo, which is perfectly level, is encompassed by rocky hills. Its direction is north and south; its extreme length about fifteen miles, and its greatest breadth from five to six miles. It narrows towards the north; and the rock, upon the southern face of which the monastery is situated, occupies nearly the whole width of the valley. The abruptness with which the hills rise from this plain is very remarkable. They are all of a rocky texture, and of the colour of rusty iron.

Narrative of the return of the Embassy from Teshoo Loomboo to Bengal.

About the end of November, all the important objects of his mission having been completed; and Captain Turner having had his final audience with the regent, he prepared for his return to Bengal. He left Teshoo Loomboo on the 2d of December.

Having leisurely travelled through the valley, he halted, for the night, at *Tsondue*, ten miles from Teshoo Loomboo. Near this village was a shallow brook, the waters of which were frozen over. He sent for his skates; and, to the extreme astonishment of the inhabitants, he and Mr. Saunders amused themselves for two hours, by skating upon a narrow piece of ice, more than a mile in length. They were perhaps the first Englishmen who had ever signalized themselves by skating in the parallel of twenty-seven and twenty-eight degrees of north latitude.

From this village the travellers passed through a narrow defile, in the midst of rocks and hills, until they reached the foot of a mountain, on the summit of which is situated the *monastery of Terpaling*. The road, to the gates of the monastery, was of steep ascent. The Teshoo Lama, at this time, resided in a palace, in the centre of this monastery.

On the morning of Tuesday, the 4th of December, Captain Turner was permitted to visit him. He was placed, in great form, upon a seat of silk cushions, elevated to the height of about four feet above the ground. A piece of embroidered silk covered the top of the seat, and the sides were decorated with pieces of silk, of various colours, suspended from the upper edge, and hanging down. On the left side stood his father and mother; and, on the other, an officer who was particularly appointed to wait upon him.

After the ceremony of introduction, a multitude of persons, all those who had been ordered to escort Captain Turner, were admitted into his presence, and allowed to make their prostrations. The Lama, though quite an infant, turned towards them, and received them all with a cheerful look of complacency. During the whole time that the strangers were in the room, Captain Turner observed that the Lama's eyes were scarcely ever turned from the Englishmen; and, when their cups were empty of tea, he appeared uneasy, and, throwing back his head, and contracting the skin of his brow, continued to make a noise, (for he could not speak,) until they were filled again. He took some burnt sugar out of a golden cup, and stretching out his little arm, made a motion to his attendants to give it to Captain Turner. He sent some, in like manner, to Mr. Saunders.

Captain Turner, though visiting an infant, found himself under the necessity of saying something; for it was hinted to him that, notwithstanding the Lama was unable to reply, it was not to be inferred that he could not understand. During the short speech made by this gentlemen, the little creature turned, and looked stedfastly towards him, with the appearance of much attention; and nodded, with repeated but slow movements of the head, as though he understood and approved of every word, but could not utter a reply. His whole attention was directed to the Englishmen: he was silent and sedate, never once looking towards his pa-

rents, as if under their influence at the time; and, with whatever pains his manners might have been so correctly formed, Captain Turner says that his behaviour, on this occasion, appeared perfectly natural and spontaneous, and not directed by any external action or sign of authority.

He was, at this time, only eighteen months old; and though unable to speak a word, he made the most expressive signs, and conducted himself with astonishing dignity and decorum. His mother, who stood by him, appeared to be about twenty-five years of age. She was richly dressed, low in person, but somewhat handsome, though possessing a true Tartar countenance. The father of the Lama was habited in a yellow satin garment, wrought with gold, and emblazoned with the imperial dragon.

After some subsequent intercourse with the parents of the Lama, and also with the Lama himself, Captain Turner and his party once more set out on their journey homeward. They quitted the gates of the monastery, and descended to the valley, crossing a narrow watercourse, which divided the hill they had left, from another on the opposite side. Having ascended this, they came down, soon afterwards, upon a wide plain, bounded on all sides by naked eminences; upon the summit of one of which, and on its southern side, was a large religious settlement of female devotees. This kind of edifice is called Annee Goomba. Like the gylongs of Terpaling, the annees rise to their orisons, chaunt their mid-day mass; and, after they have concluded their vespers, retire to their solitary cells. The party halted for the night, and pitched their tents near a small and solitary village.

On the following morning, they again proceeded on their route. Tibet does not exhibit, at this season of the year, either a rich or a varied aspect. It is all a leafless, dreary scene; not a blade of grass, and scarcely any remains of verdure are to be discerned. One uniform russet-brown covers alike the valleys and

the hills. On the summits of the latter, in some situations, springs are seen arrested in their fall, and converted into solid monuments of ice, firmly fixed, until the genial warmth of summer shall return to make them flow. Some of them now in view, were of prodigious bulk and altitude, resembling immense columns, and they greatly contributed, with the universal nakedness of both hills and valleys, to impress the traveller with an idea of the bleakness of the region, and the severity of the season.

The atmosphere, indeed, was now, in an extreme degree, keen and pure, and was clear even to brilliancy. During three months that Captain Turner had passed in Tibet, he had not witnessed three cloudy days. The dryness of the soil, and the scantiness of vegetation, contribute little towards charging the air with humidity. The dust, indeed, was, for a time, extremely troublesome; but, in this country, it is the practice of the husbandman, at the approach of winter, to cover the low lands in the valleys with water. This encases their surface, as it were, with a sheet of ice, and prevents their being stripped of the soil by the winds.

Nothing afterwards occurred, in the course of their journey towards Bengal, which merited particular remark, except the extreme severity of cold, of which they soon became thoroughly sensible, and the extraordinary circumstance of finding large lakes, frozen to a great depth, in so low a latitude as twenty-eight degrees. They saw great numbers of the species of goat, whose coat affords materials for that exquisitely fine and beautiful manufacture, the shawl. These were feeding in large flocks, upon the thin, dry herbage that covers the hills.

On Captain Turner's arrival at *Rungpore*, he received orders, from the governor-general, to proceed without delay, and join him at *Patna*, in the province of Bahar. There he had the satisfaction to meet him, and to be honoured with his entire approbation of the conduct and execution of the mission.

Twenty-first Day's Instruction.

BIRMAN EMPIRE AND SIAM.

The Birman empire, which comprises the two kingdoms of Ava and Pegu, lies between Hindostan and China. Its southern provinces are finely watered, and produce as luxuriant crops of rice as the finest parts of Bengal. The northern districts partly consist of rude mountains; but these are interspersed with rich plains and valleys, in which wheat, of excellent quality, is raised. This part of the country yields some gold and silver, and a considerable quantity of diamonds and precious stones; but teak timber is the commercial staple of the empire.

The salubrity of the climate is attested by the health and vigour of the *inhabitants*. These, who are said to be not fewer than seventeen millions in number, are a bold, cheerful, and enterprising people, full of activity and curiosity; always in search of amusement, and not fastidious in the choice of it. The females, though exempted from that restraint which is usual in the east, are, nevertheless, subjected to severe labour, and are often bought and sold, almost as slaves.

In this, as in other countries east of India, the established *religion* is that of Boodh or Buddha. Under the name of Gaudma, Goutama, or Godama, this imaginary being is the universal object of worship. He is, however, supposed to administer the affairs of the world only during a certain period, having had predecessors, and being expected to have successors. He is represented as young, with a placid countenance, and, usually, as sitting cross-legged on a throne. The Birman temples are generally of pyramidal form. Gilding is the ornament most studiously employed in them, and many devotees undertake to gild a patch, without any regard to the incongruous appearance it makes. The images are sometimes of gigantic magnitude. Dr. Bu-

chanan saw, in Ava, one that was composed of a single block of white alabaster, and of magnitude so great that each finger was equal in size to the leg and thigh of a large man. Kiounns or monasteries, the inmates of which devote themselves to celibacy, and profess abstraction from all worldly concerns, are characteristic of the religion of Gaudma; and some of them, from their magnitude and their immense profusion of gilded columns, have a truly magnificent appearance.

The *constitution* of the Birman empire does not appear much to differ from that of the other monarchies of Asia. In principle it is entirely despotic; the will of the sovereign being the supreme law. The Birmans are considered to be a nation of soldiers, yet, with the exception of the royal guards, no regular *army* is maintained. When the king wishes to raise an army, he sends an order to his viceroys and governors, fixing the number of men which each is to furnish. The soldiers receive arms, and a certain proportion of grain, but no pay; and, when the campaign is over, they are allowed to return home. The most imposing force of this people consists of their war-boats. These are each hollowed out of the solid trunk of a teak-tree; and some of them are from eighty to one hundred feet long, and carry from fifty to sixty armed rowers, besides thirty soldiers.

The Birmans are not a people destitute of *literature*. They have manuscripts written even upon thin sheets of ivory, stained black, with the characters enamelled or gilded; but their common books are written, with an iron pen, on palmyra canes. The more elegant kinds have their boards lacquered and ornamented with gilding, and are wrapt in silk cloth, bound round with a fillet, into which the title of the book is woven. In the royal library the books are deposited in large chests, lacquered and gilded; and having the contents of each chest marked, in letters of gold, upon the lid. The greatest number of books, in the royal library, appear to relate to the mysteries of the Birman religion; but there are also treatises on history, music, medicine, painting, and romance.

This people have very little knowledge of *medicine*. Dr. Buchanan, who accompanied Major Symes in his embassy to Ava, was consulted by several of the principal persons, respecting their diseases; and he found that he was expected to cure them by supernatural means, and even to give medicines which would render them invulnerable. When a Birman physician is called to attend a young lady, seriously indisposed, it is not an uncommon stipulation that, if he effects a cure, he shall receive her as a wife.

Narrative of an Embassy from Calcutta to the kingdom of Ava. *By* MAJOR SYMES.

SOME delinquents of the Birman empire had taken refuge within the boundary of the British territories; and the Birman monarch, too haughty to solicit their being given up, marched an army abruptly into the East India Company's districts, with orders to his generals, to bring back the fugitives, dead or alive. By the discreet conduct of the British commander, the dispute, however, was amicably adjusted; but to prevent the occurrence of future acts of hostility; to impress the sovereign of Ava with suitable ideas, both of the power and friendly disposition of the English nation; and to accommodate matters of a commercial nature, the governor-general, Sir John Shore, (the present Lord Teignmouth,) thought it expedient to send a formal deputation to the Birman court. For this purpose a mission was dispatched, composed of Major Symes, Dr. Francis Buchanan, and Mr. Wood, who set sail from Calcutta on the 21st of February, 1795; and, about the middle of March, landed at *Rangoon*, the principal sea-port of the Birman dominions.

This is a considerable town, containing about five thousand houses, and thirty thousand inhabitants. The streets are narrow, and annoyed with swine and dogs; but they are clean and well-paved. The houses of the principal inhabitants are within a fortified space, the defences of which, however, are very weak.

From Rangoon the embassy proceeded, by water, to Pegu, distant about ninety miles, and through a country bearing marks of former culture and population, but almost reduced to a desert by a long series of wars. *Pegu*, once a place of great extent and population, had been plunged into a state of ruin, from which it was just begining to emerge. An elegant plan for a new town had been formed, covering about half the former site; but there was a difficulty in finding inhabitants. It, however, still retained its brightest ornament, a building called the Temple of Shoemadoo, or the Golden Supreme. It is raised on two terraces; one side of the exterior terrace being one thousand three hundred and ninety-one feet in length. The body of the edifice is of pyramidal form, rapidly diminishing in breadth as it ascends. At the top is an ornamented spire, surmounted by a tee or umbrella of stone, fifty-six feet high. The whole structure has much the appearance of a large speaking-trumpet. Its ornaments are light and showy, and its height, from the ground, is three hundred and sixty-one feet. This building is solid, without any aperture or excavation.

The embassy was well received, both by the viceroy and by the inhabitants of Pegu. The latter showed an extreme but courteous and peaceable curiosity. Those of the higher classes came to visit Major Symes, with very little ceremony, sometimes requesting permission at the door, and sometimes not. They, however, merely entered the outer hall, and seated themselves, cross-legged, on the floor, without attempting to penetrate into the inner apartments, or touching any thing; and, when asked to depart, they always cheerfully acquiesced.

Major Symes happened to be in Pegu at the time of a great annual festival, which is held at the close of the year, and which many persons come from a great distance to attend. The amusements, on the first day, consisted of wrestling and pugilism. On the second day they consisted of fire-works; chiefly rockets, enclosed in hollow trunks of trees, six or eight feet long.

which made a very grand display. The crowd was immense, and the hilarity unbounded; yet there was not the least disorder, nor was a single instance of intoxication observed. Some days afterwards a drama was performed, exhibiting scenes from an epic poem in the Sanscrit language, celebrating the loves and misfortunes of Rama and Sita. Major Symes highly extols both the dialogue and acting, and thinks that one of the performers could have rivalled any in Britain.

On the 12th of April, being the last day of the Birman year, the gentlemen of the embassy were invited to the house of the may-woon or viceroy, to pass through the appropriate ceremony of that day. This consisted in a sort of contest, maintained between the sexes, by copiously bedewing each other with cold water. On arriving at the palace, the strangers found, standing in the hall, three large china jars, provided with bowls and ladles. The may-woon's lady stated that it was not her intention to take any part in the proceedings; but, in her stead, there issued forth about twenty damsels, who surrounded the party, and sprinkled them, to their own infinite amusement, with the most copious libations. The Englishmen endeavoured to return the compliment, but they could make little impression on the numerous band of assailants. In returning home, they found the streets filled with parties, engaged in the same amusement. The whole, however, was conducted with perfect decency and good-humour.

After a residence of three weeks at Pegu, the embassy returned to *Rangoon*, where a letter was received, containing the intelligence that an imperial mandate had arrived, directing preparations to be made for conveying the English ambassador and his suite, by water, to Ummerapoora, the capital; and that the viceroy of Pegu should accompany them. They accordingly left Rangoon on the 30th of May, and, two days afterwards, entered the river *Irawaddy*. The rapid current of the stream rendered the voyage up it extremely laborious. The banks of the river presented a great variety of

scenery? Sometimes an unproductive waste of desolate country, sometimes large cities, with their gilded temples and grotesque architecture, extended along the sides; sometimes commodious villages combined the labours of the husbandman with the more lucrative occupations of commerce; and frequently the banks were shaded by groves of pipal and mango-trees, while the distant mountains of Araccan appeared, covered with forests of lofty teak-trees.

Near *Yainangheum*, or *Petroleum Creek*, the face of the country was sterile, and the trees were stunted in their growth. The pits which supply the Birman empire with petroleum or mineral oil, are some miles inland; and the ground which yields this substance, is farmed by the government. The pit which Major Symes inspected was thirty-seven fathoms deep, but the depth of the petroleum could not be ascertained.

At *Tirupmew* (Chinese town) the Keendeum joins the Irawaddy. As the distance of the travellers from Ummerapoora diminished, towns and villages recurred at such short intervals, that it was in vain to enquire the name of each assemblage of houses; each, however, had its name, and was, for the most part, inhabited by one particular class of people professing some separate trade, or following some peculiar occupation.

In passing along, the travellers took a hasty view of *Ava*, the former capital of the empire. This once splendid city presented now a complete picture of desolation. On the first order to transfer the seat of government to Ummerapoora, the inhabitants took up their houses of wood and bamboo, and carried them thither; and Ava became immediately a desert. The walls, the palace, the council-hall, and many of the streets, could be traced, but all were in ruins. The travellers looked into two large buildings, which had been destined for the reception of strangers: bats flew in their faces, and a noisome smell issued from the apartments. Thorns, bamboos, and plantain-trees, occupied most of the area of this once great capital. The temples only,

through the reverence invariably paid by the Birmans to their sacred edifices, had been left untouched, but time was rapidly working their decay.

At some distance beyond this gloomy scene of departed greatness, the eyes of the travellers were greeted with the magnificent spires and turrets of *Ummerapoora,* which appeared, on the opposite side of an extensive but temporary lake, formed by the overflowing of the river. The king happening to be absent, they were accommodated with lodgings in the village of *Tounzemahn*, on the southern bank of the lake, and on the side opposite to that on which the capital is situated. The wide watery scene, the furious dashing of the waves, the numerous boats moored to the banks, the fort and city of Ummerapoora, surrounded by an amphitheatre of lofty mountains, formed altogether a very extraordinary scene. Their wants of every description were liberally supplied; and, at the return of the king, a day was fixed for their public audience.

One the day appointed, the gentlemen of the embassy went to the lake, where they found three war-boats, which conveyed them, in twenty minutes, to the city. Here an elephant was ready to receive Major Symes; but, as he had stated his inability to mount, according to the custom of the country, on the neck, and take his seat between the ears of the animal, a wicker basket had been placed on its back, and fastened with iron chains. The two other gentlemen were mounted on Birman horses, well caparisoned.

They entered a broad and handsome street, paved with brick, and having, on each side, low wooden houses, which, in honour of the occasion, had been white-washed, and decorated with branches of trees and flowers. The streets and tops of the houses were covered with a vast multitude of people, who, however, kept the strictest order; those in the street leaving room for the procession to move, and, as it came in sight, squatting on their hams, in token of respect.

The embassy proceeded, through the city, for two

miles, when it arrived at the fortress, which encloses the royal palace, and the abodes of the principal grandees. Being defended by a thick rampart, twenty feet high, this place is considered by the Birmans as impregnable; and Major Symes did not choose to mortify their pride, by telling them that half a dozen cannon would, in a few hours, batter it into ruins. The gentlemen were introduced into a kind of outer saloon, where they were instructed to remain till the princes of the blood had entered. The king's five sons successively passed, the youngest first, and the heir-apparent last; each with a train more numerous and splendid, according to his birth and rank. The embassy was detained two hours, which appeared somewhat tedious. Being then invited to enter, it passed through an inner court, where bands of tumblers and dancing-girls were exhibiting their feats. It was then ushered, by a flight of stairs, into the great hall, where the court was assembled, in all the pomp of Birman grandeur. This hall was supported by seventy-seven gilded pillars, arranged in eleven rows; and, at the end, a high, gilded lattice extended quite across the building. In the centre was a gilded door, which, when opened, displayed the throne. All the princes and grandees of the empire were seated, cross-legged, on the floor of this magnificent saloon. A place was reserved for the strangers; but they, in vain, strove to comply with the request to place themselves in the proper Birman posture, and not to protrude the soles of their feet towards the seat of majesty. They were, however, seriously disappointed by the king not at all making his appearance. An officer merely went between them and the royal seats, and put several questions, as from his majesty: when they had answered this, a dessert was brought in, consisting of about a hundred small dishes, several of which they tasted, and found very palatable. The court then broke up, and the princes successively departed, in the same pomp as they had entered.

After this, the ambassador was invited to wait upon the different princes of the blood. The ceremony and pomp at the court of the heir-apparent were almost equal to those at the court of the monarch. He appeared at a window, and sate, for a quarter of an hour, erect and motionless; when, suddenly, the shutters were closed, and he was seen no more. The courts of the younger princes were less ceremonious and more gay. The strangers were led through files of elephants, and entertained with exhibitions of tumblers and dancing-girls.

Some representations were made by Major Symes, desiring a more respectful treatment of the embassy than it had hitherto received. He urged his claim to be considered as the representative of a sovereign power, and, in that capacity, to be honoured with a personal audience of his majesty. These representations had the effect he desired. Being now assured of a proper reception, he set out on a second visit to court; and on this occasion was received, not in the great hall, but in the royal saloon of ceremony. In about a quarter of an hour, the folding-doors, which concealed the throne, were opened, and the king was seen walking up the steps which led to it from behind. He appeared to move with difficulty, and to want the free use of his limbs; but this they were assured was occasioned solely by the immense weight of gold which he had upon his person, amounting to upwards of fifty pounds. All the courtiers bent their bodies; but the English were only required to bend a little forward, and to turn in their seat, so that the soles of their feet might in no degree be directed towards his majesty. The king remained only a few minutes, and uttered a few indistinct words, investing some one with an order of nobility; after which he departed, without addressing any words to the embassy. On receiving the official reply to his demands, Major Symes, however, found that he had achieved all the important objects of his mission; the various

commercial arrangements that he had proposed being all agreed to. After this, having nothing to detain him in the country, he left Ummerapoora on the 25th of October; and returned to *Rangoon*, after a residence in the Birman dominions of ten months. Thence he embarked for Calcutta.

SIAM.

Siam is a country of considerable extent, *bounded* on the north-west and north by the Birman empire. It is traversed through its whole extent, from north to south, by the river Menam. The plain through which this river flows is level and fertile; but, at a little distance on each side, the ground rises into mountains, forests, and uncultivated lands, overrun with wild beasts. It contains some *mines* of gold and silver, and a mine of loadstone or magnetic iron-ore.

The *government* of Siam is despotic. The king is under no control: he is considered the proprietor of all the lands in the country, and no one can purchase any merchandise, until he has had the choice of it. The Siamese are all held bound to military service. A register is kept of the whole male population, every individual of which, when called upon, must join the army for six months in the year. No salary is attached to any office of the state; but the emoluments are derived from land, from slaves, or from edifices assigned for the support of the particular office, and remaining attached to it. But the mode of enriching themselves, to which the officers chiefly trust, is exaction: this is winked at by the sovereign, and is carried to a vast extent in every department. In the Siamese tribunals, though composed of several members, the power of decision rests wholly with the president; but he is directed by an authoritative book of law, in three volumes. In all intricate cases of accusation, the chief dependance is upon the trial by ordeal. This is administered in various forms; such as walking

over red hot iron, putting the hands into boiling oil, and being obliged to pass through a den of tigers.

The *religion* of Siam is that of Boodh, Buddha, or Fo; the same that is established in Ava and several other eastern countries. There are monks of an order denominated Talapoins. These reside in spacious convents, and profess rigid celibacy. They preach with a diligence perhaps unknown in any other country; for a Talapoin will harangue his congregation from six in the morning till dinner-time, and will begin again in the afternoon. The people, if satisfied, not only express their feelings by murmurs of approbation, but by solid *gifts*; so that a Talapoin preacher, if popular, soon becomes rich.

Poetry is much esteemed, and is extensively cultivated among the Siamese; though both their versification and sentiments are very different from those which are relished in Europe. This people have some knowledge of mathematics and astronomy. Medicine is in a very low state: the rudeness of their practice may be inferred from one of their favourite cures, which consists in laying the patient upon the ground, and trampling him under foot.

The Siamese are not distinguished as artisans, and for a very sufficient reason; as, whoever attains eminence in any art is immediately liable to be sent for by the king, and to work, during the remainder of his life, for the royal family only. They manufacture a small quantity of woollen and cotton-cloths; embroider well, understand working in gold and silver, and are skilful founders; for which occupations ample scope is found in the embellishment of temples, and the manufacture of idols. In general, the Siamese character appears to be such as despotism usually forms. The *people* are mild, polite, and courteous; but artful, deceitful, timid, avaricious, proud towards such as they consider in their power, and cringing towards such as treat them with contempt. They are, however, said to be honest in their dealings, and so kind to their relations, and bene-

volent in their dispositions, that beggary and pauperism are scarcely known in the country.

COCHIN CHINA.

East of Siam lies Cochin China, which is bounded on the east by the gulf of Tonquin, and extends about seven hundred miles in length, from north to south. This country, with its bordering territories of *Cambodia* and *Tonquin*, bears nearly the same relation to China, that the Birman empire and Siam bear to Hindostan. It was once included within the Chinese empire, and was severed from it about the end of the fourteenth century.

The people of Cochin China have very little of the Chinese character left. They have ceased to wear the thick shoes, quilted stockings, and stuffed petticoats, with which the motions of the Chinese are encumbered. They are open, familiar, gay, and talkative; while the Chinese are reserved, grave, and thoughtful. They pay little regard, either in words or in practice, to those precepts of morality which the Chinese ostentatiously display, in golden letters, on all their streets and public places. Women are not confined, and are wholly exempted from that artificial diminution of feet, which, in China, forms an effectual impediment to their gadding abroad. They are as gay and unrestrained as the men; but are ungenerously treated, in being doomed to perform all those labours which require the greatest bodily strength. Besides the usual domestic tasks, all the occupations of tillage, carrying of goods to market, steering boats, and even the repairing of cottages, fall to their lot. Indeed, so excessive is the toil they undergo, that the natives usually remark of them, as we do of cats, that they have nine lives, and bear a great deal of killing.

The religion of Cochin China appears to be a modification of the widely-extended system of Buddha or Fo, though its ceremonies are carried on with less

pomp and formality than in China. The figures of Fo are, in many places, put into cages, and fastened to the branches of the banyan-tree, and to these the priest ascends by a ladder, and presents offerings. Other figures are kept in little caskets, which may be carried even in the pocket. Christianity is allowed, and even favoured by the present king, who has derived considerable advantage from the French missionaries; and all other religions are tolerated.

Twenty-second Day's Instruction.

CHINA.

In most parts of China, the face of the *country* is level and open, and in some districts it is so covered with swamps and morasses as not to admit of cultivation. In such, however, the Chinese exhibit great industry and ingenuity. They form rafts on hurdles of bamboo, which they float upon the water, or rest upon the morasses; and on these rafts they spread a layer of soil, from which they raise vegetables of various kinds.

There is scarcely a town or a village, in this country, which has not the advantage either of a river or a *canal*. The great canal is one of the wonders of art. It extends, in a direction north and south, from Canton to the extremity of the empire; and, by it, all kinds of foreign merchandise, entered at that city, are conveyed to Pekin, a distance of eight hundred and twenty-five miles. It is to her numerous canals that China owes the greatest part of her wealth;

for few people are so unskilled in the *art of maritime navigation* as the Chinese. They keep no reckoning at sea, nor have they any means of ascertaining either the latitude or the longitude of a place. Their system is to sail as near to the shore as possible, and never to lose sight of land, unless in voyages that absolutely require it. A trading-ship generally belongs to several merchants. It is divided into as many compartments as there are partners; and each merchant fits up his own part as he pleases. He ships his goods, and either accompanies them in person, or sends his son, or some near relation, to take the charge of them. The Chinese trade with Japan, Manilla, Siam, Batavia, and other parts of the East Indies. They likewise derive considerable advantage from their traffic with Europeans, to whom they annually sell great quantities of tea, silk, drugs, and porcelain.

In the *government* of China, the power of the emperor is absolute; but examples of tyranny are rare. He is taught to regard the people as his children, and not as slaves; and is invested with the exercise of the same authority over his subjects, as the father of a family has over his household. He seldom shows himself to the public, and is never spoken to but on the knees. It is a singular circumstance in the Chinese government, that the emperor has the right of choosing his successor; whom, if he please, he may select, not only from the royal family, but from among his other subjects.

To assist him in the affairs of the state, he has two councils. One of these, called the ordinary council, consists of his principal ministers, of which there are six. The other, or extraordinary council, consists entirely of the princes of the blood; and, for the administration of the affairs of government, there are six boards or departments.

The ancient *religion* of China, or that which prevailed in the time of the famous lawgiver, Confucius, who flourished about five hundred years before the

time of Christ, was extremely simple. It prescribed reverence to a Supreme invisible Being, who, from heaven, distributed happiness and misery among mankind. About sixty-five years after the birth of Christ, the sect of Fo, whose chief tenets are those of the Hindoos, was introduced from Hindostan; and, since the fifteenth century, a few of the literati of China have embraced a new system, which acknowledges an universal principle, under the name of Taiki. The generality of the Chinese worship a great variety of images. They have no Sunday or stated day for religious exercises; but their temples are always open, and devotees resort thither to pay homage to any idol, and in any way that they prefer. Their most popular religious opinions are involved in allegorical allusions and types, the origin of which is unknown. There is a class of priests, called Bonzes, who have no emolument or preferment, from the state, and who subsist by voluntary contributions and legacies.

The *civil laws* of China are founded on the basis of filial piety. The laws which concern *marriage* are very extensive. A man can have only one lawful wife, and her rank and age must be nearly equal to his own; but he may receive into his house, on certain conditions, several concubines, or inferior wives. These, however, are wholly subject to the lawful wife. Their children are considered as hers: they address her as mother, and can give this title to her only. Every father of a family is responsible for the conduct of his *children*, and he is accountable even for that of his domestics. According to the custom in China, the child is obliged to provide for the maintenance and comfort of his parents, and the brother for the brother and the sister, who are in want; and a failure in this duty would be followed by such detestation, that it is not necessary to enforce it by any positive law.

With regard to the Chinese *army:* this may be considered as a kind of militia, which never has been, and which probably never will be embodied. Every sol-

dier stationed on the different guards, has a certain portion of land assigned to him, which he cultivates for his family, and for which he pays his portion of the produce to the state. The different kinds of troops that compose the Chinese army, consist of, 1. Tartar cavalry, whose only weapon is a sabre, and a few who carry bows; 2. Tartar infantry, who are bowmen, but carry also large sabres; 3. Chinese infantry, who carry the same kind of weapons; 4. Chinese matchlocks; 5. Chinese tigers of war, who bear large round shields of basket-work, and long swords. On the shields are painted monstrous faces of some imaginary animal, intended to frighten the enemy, or to petrify the beholders. The military dress varies in almost every province: some of the soldiers wear blue jackets edged with red, or brown jackets edged with yellow. Some of them have long pantaloons, some have breeches, and others petticoats and boots. The bowmen have long loose gowns of blue cotton, stuffed with wadding, studded with brass knobs, and bound round their waist with a girdle, from which a sabre is appended behind. On the head they wear a funnel-shaped helmet, with flaps on each side, which cover the cheeks and fall on the shoulders. The Chinese have artillery, but it is very bad.

The conduct of the *Manchoo Tartars,* whose race is now on the throne, was a master piece of policy, not to have been expected in a half-civilized people. They entered the Chinese dominions, as auxiliaries against two rebel chiefs, and, in a short time, placed their own leader on the throne. But, instead of endeavouring to establish themselves as conquerors, they became intermixed with the mass of the conquered. They adopted the dress, the manners, and the opinions of the people; and, in all the civil departments of the state, they appointed the ablest persons of China, in preference to Tartars. But, in proportion as the Tartar power increased, they became less solicitous to conciliate the people whom they had subdued. All the heads of departments now are Tartars: the ministers are Tartars, and

most of the offices of high trust and power are filled by Tartars.

In this country it is considered disgraceful for a *woman* to be seen abroad. If a female of rank should have occasion to visit a friend or relation, she must be carried in a close sedan-chair. Even the country ladies, who do not possess the luxury of a sedan, suffer themselves to be carried on a sort of covered wheelbarrow. The wives and daughters, however, of the lower classes, are neither confined to the house, nor exempt from hard and slavish labour. With regard to the management of *children:* in the higher classes the boys, at the age of nine or ten years, are entirely separated from girls. They sometimes mix together in schools, but the stiff and ceremonious behaviour, which constitutes no inconsiderable part of their education, throws a restraint upon the little playful actions incident to their time of life, and completely subdues all spirit of activity and enterprise. Daughters, when marriageable, may be said to be invariably sold. The bridegroom must always make his bargain with the parents of his intended bride. She has no choice, but is disposed of to the highest bidder. The man, indeed, has, in this respect, no great advantage, as he is not permitted even to see his intended wife until she arrives, in formal procession, at his gate. If, however, on opening the door of the chair in which the lady is shut up, he should dislike his bargain, he can return her to her parents: but in this case the articles are forfeited which constituted her price, and even a sum of money may, in addition, be demanded.

The general *character* of the Chinese is a compound of greatness and meanness, affected and real frivolity, apparent simplicity and great cunning. Their exterior deportment is decent, mild, and engaging; but they have little sense either of justice or of honour, for interest is the moving spring of all their actions. With strangers they are unfair in their dealings, and they use every art to impose upon and defraud them. They are

vindictive and cowardly. Attached to their own manners and customs, they have an avowed contempt of all other nations, and scarcely can believe that there is any thing great or good out of China. The characteristic *features* of the males is a large forehead, short nose, small eyes, broad ears, square face, black hair, and somewhat olive complexion. They have great veneration for long beards, and for a long tuft of hair growing from the back of their head.

In China nothing is known of the friendly associations and intercourse which afford so much comfort and satisfaction in more civilized countries. Whenever a few Chinese meet together, it is generally for the purpose of gaming, or to eat boiled rice, or drink a pot of tea, or smoke a pipe of tobacco. If a person, invited to a feast, should be prevented from attending, the portion of dinner that was intended for him is sent, in procession, to his house.

The horrid practice of *infanticide* is here tolerated by custom, and even countenanced by the government. The laws of the country have left the child entirely to the disposal of its father; concluding, that if his feelings will not prevent him from doing it an injury, no other consideration will. It is considered part of the duty of the police of Pekin, to employ certain persons to go, at an early hour in the morning, with carts, to pick up such bodies of infants as may have been thrown into the streets during the night. No enquiries are made, but the bodies are carried to a common pit, into which all those that may be living, as well as those that are dead, are said to be thrown promiscuously.

Men in the higher ranks wear a sort of velvet cap, a short jacket, close buttoned round the neck, and folded across the breast, the sleeves remarkably wide. The materials of this are cotton cloth; black, blue, or brown silk; or European camblet. They also wear quilted petticoats, and black satin boots. The common people wear large straw hats, blue or black cotton frocks, wide cotton trowsers, and shoes made of straw. The

faces and necks of the women are daubed with white paint; the eyebrows are blackened, and, on the centre of the lower lip, and at the point of the chin, are two spots, each about the size of a small wafer, and of a deep vermilion colour. A blue frock, like that of the men, reaching, in some, to the middle of the thigh, in others to the knee, is almost universal. Wide trowsers extend a little below the calf of the leg, and are there drawn close, the better to display an ancle and a foot which, for singularity at least, may challenge the whole world. The foot has been cramped, in its growth, to the length of four or five inches, and the ancle has generally swollen in the same proportion that the foot is diminished. The little shoe is as fine as tinsel and tawdry ornaments can make it, and the ancle is bandaged round with party-coloured cloths, ornamented with fringe and tassels. The Chinese sleep at night in the same clothes which they wear during the day, and the comfort of clean linen is wholly unknown to them. At their meals they have no table-cloth; and a pair of small sticks, or the quills of a porcupine, are their substitutes for knives, forks, and spoons.

The Chinese receive no visits, except in a particular hall, which is situated in front of their house. Its ornaments consist of large lanterns, made of painted silk, and suspended from the ceiling, tables and other *furniture*, which are generally covered with a beautiful varnish. Poor people have the walls of their apartments white: others cover them with that sort of paper which is sometimes brought from China into Europe. The beds of the rich are furnished, in winter, with double curtains of satin; and, in summer, with curtains of plain white taffety, ornamented with flowers, birds, and trees: sometimes the curtains are of fine gauze, to keep out musquitoes, and yet leave a free passage for the air.

The *language* of China is very extraordinary, and has no relation whatever to any known language. It has no alphabet, and the words which compose it consist of

one syllable only. It contains not more than three hundred and thirty primary words; but the sense of these is multiplied almost without end, by the abundance and variety of accents, inflections, and aspirations, which are used in pronouncing them.

In the written language there are, at least, eighty thousand characters or different forms of letters. These are divided into six sorts. The first exhibit the shape or image of sensible things; the second the object, by some visible addition to the shape; the third associates two characters, to express an object which neither will denote separately; the fourth expresses a sound, to supply the defect of the figure; the fifth is a metaphorical application of their characters; and the sixth extends the primitive sense of a character, so that the same character may denote a verb or an adverb, an adjective or a substantive.

The Chinese perform all the operations of *arithmetic* by a machine called a "swan pan." This consists of a series of beads strung on brass wires, and divided by a cross piece in the middle; so that, in the upper row, each string has two beads, which are each reckoned for five; and, in the lower row, each string has five beads of different value, the first being reckoned as 1, the second as 10, the third as 100, the fourth as 1,000, and the fifth as 10,000.

Little can be said in praise of the *fine arts* in this country. Music does not seem to be cultivated as a science, nor to be learned as an elegant accomplishment, nor practised as an amusement of genteel life, except by females, who are educated for sale. These play generally upon wind instruments, such as pipes and flutes, while the favourite instrument of the men is one shaped like a guitar. Persons of the lowest class are hired to play, and the merit of their performance appears to consist in the intenseness of the noise they are able to produce. The gong is an instrument of metal, admirably adapted for this purpose. Kettle-drums and

different-sized bells constitute part of their sacred music.

As painters the Chinese are unable to delineate a correct outline of objects in perspective; to give body to them, by the application of proper lights and shadows; and to lay on the nice shades of colour, so as to resemble the tints of nature But the gaudy colouring of certain flowers, birds, and insects, they imitate with much clearness and brilliancy. The whole of their architecture is unsightly and unsolid, without either elegance or convenience of design, and even without any settled proportions. Their pagodas or temples are constructed in many different stories, and are covered with projecting roofs. The gates of their cities are generally square buildings, carried several stories above the arched gateway, and covered like the pagodas. But the most stupendous work of the Chinese is the *Great Wall*, which divides it from Northern Tartary, and which consists of a mound of earth cased on each side with brick or stones. This astonishing fabric extends through the immense distance of fifteen hundred miles, over mountains two and three miles in height, and across deep valleys and rivers.

The *art of printing* is of great antiquity in China; but, with the Chinese, this art consists in nothing more than cutting on wood and in relief, the forms of written characters, afterwards daubing these with a black, glutinous kind of ink, and pressing the different sheets of paper upon them.

In this country the husbandman is considered an honourable, as well as a useful member of society: he ranks next to men of letters and officers of state. The emperor is considered as the sole proprietor of the soil; but the tenant is never turned out of possession, so long as he continues to pay about the tenth part of what his farm is supposed to be capable of yielding. The collecting of manure is here an object of so much importance, that a great number of old men, women, and children, incapable of much other labour, are constantly

employed about the streets, public roads, banks of canals and rivers, in picking up the dung of animals, and offals of any kind, that may answer the purpose of manure; this, after being mixed sparingly with a portion of stiff loamy earth, is formed into cakes, and dried in the sun, for sale. It sometimes becomes even an object of commerce.

The Chinese have many *customs* that are peculiar to themselves. One of the most singular of these is the burning, at funerals, of pieces of tin-foil, cut into the shape of human beings. At the funerals of emperors it was formerly the practice to bury the royal slaves alive; but this practice, so revolting to humanity, has given way to the burning of their representatives cut in tin-foil.

In China the burying-places are usually planted with cypress-tress, and are at a distance from any church or temple. The people preserve these sacred repositories with all the care they can afford to bestow upon them. They visit them annually, repair any breaches that may have been made, and remove any weeds that may have grown. The funeral processions of the great officers of state sometimes extend nearly half a mile in length. In front marches a priest uncovered, next follow a group of musicians, with flutes, trumpets, and cymbals: after these the male relations of the deceased, in long white frocks; and, behind them, the chief mourner, supported by two friends, who use great apparent exertions to prevent him from tearing his cheeks and hair. Next follows the coffin, covered with a magnifificent canopy, and borne, generally, on the shoulders of men. After the canopy, the female relations proceed in chairs, or in little covered carts: they wear white frocks like the men, have their hair dishevelled, and broad white fillets bound across their foreheads. Over the mourners are carried umbrellas, with deep curtains at the edges. Several persons are employed to burn circular pieces of paper, covered with tin-foil, as they pass by burying-places and temples.

Among the religious ceremonies of the Chinese must be noted their *festivals.* Of these the most celebrated is the *feast of the lanterns*, when the whole country, from one extremity of the empire to the other, is lighted up, in every possible way that fancy can suggest. This is an ancient religious usage, of which, at the present day, the inhabitants can give no plausible account. During the time of this festival, the Chinese not only illuminate their houses, but they exercise their ingenuity in making transparencies, shaped like different kinds of animals, in which they run through the streets by night. The effect, when perfectly dark, is whimsical enough. Birds, beasts, fishes, and other apparent animals, are seen darting along and contending with each other; some with squibs in their mouths, breathing fire, some sending out sky-rockets, others rising into pyramids of party-coloured fire, and others bursting, like a mine, with violent explosions.

Throughout the whole empire, also, a grand feast, called the *Vernal Festival,* is celebrated on a particular day. In the morning of this day, the governor of every city comes forth from his palace crowned with flowers, and enters a chair, in which he is carried, amidst the noise of different instruments which precede. The chair is surrounded by several litters, covered with silk carpets, upon which are represented persons illustrious for the support they have given to agriculture; or some historical painting on the subject. The streets are hung with carpets: triumphal arches are erected at certain distances; and the houses are every where illuminated. A large figure, made of baked earth, representing a cow, comes next. A child, with one foot naked and the other shod, to represent the spirit of labour and diligence, follows, beating the image to make it advance. Labourers, furnished with implements of husbandry, march behind; and the rear is closed by comedians and people in masks, whose appearance and attitudes afford great amusement to the populace. The governor advances to the eastern gate, as if he intended

to meet the Spring, and then the procession returns to the palace in the same order. After this the cow is stripped of its ornaments, and out of it are taken several earthen calves, which, as well as the figure itself, when broken to pieces, are distributed among the crowd. The governor terminates the ceremony by making a short oration in praise of agriculture, in which he endeavours to excite his hearers to promote so useful an art by all the means in their power.

Another Chinese festival is that at the commencement of the new year, during which all affairs, both private and public, are suspended; the tribunals are shut; the posts are stopped; presents are given and received; the inferior mandarins pay their respects to their superiors, children to their parents, and servants to their masters. This is called taking leave of the old year. In the evening the individuals of each family assemble, to partake of a grand repast, and no stranger is admitted; but, on the following day, they become more sociable, for the whole of it is employed in diversions and feasting, and the evening is concluded with illuminations.

Twenty-third Day's Instruction.

CHINA CONTINUED.

Narrative of LORD MACARTNEY'S *Embassy to China, in the year* 1793. *From the publications of Sir George Staunton, Bart. and John Barrow, Esq.*

IN consequence of many vexations, and much illiberal treatment, to which the commanders and crews of English merchant-ships had been subjected at the port of Canton, the British government was induced to send

out a mission to China; ostensibly for the purpose of congratulating the emperor, but really to effect some important political arrangement, and to acquire a more accurate knowledge of this extraordinary country and its inhabitants, than had before been possessed. For this purpose the mission was composed, not only of diplomatic characters of the highest distinction, but of men of science and intelligence in every department. The Earl of Macartney was the ambassador, and the principal subordinate stations were filled by the late Sir George Staunton, John Barrow, Esq. the present Secretary of the Admiralty, and Dr. Dinwiddie. The vessels appointed for this service were the Lion, a ship of the line, commanded by Sir Erasmus Gower; the Hindostan, a vessel in the East India service; and the Jackall brig: and, at Batavia, Lord Macartney purchased a vessel, which he called the Clarence. The expedition sailed from England on the 1st of October, 1792.

On its arrival in the Chinese seas, the port of *Canton* was studiously avoided, in order to preclude any interference of the government of that place, with the views of the embassy; and the vessels proceeded along the eastern coast of China, till they reached the great Archipelago of *Chu-san* or *Tchusan*, consisting of not fewer than four hundred islands. This was the utmost boundary of previously-recorded navigation by Europeans. A vast number of boats came off from the islands to view them. The ambassador and his suite landed at Chu-san, where they were received, by the governor, with great courtesy. In the hall of audience they were surprised by observing, on the tables, a singular ornament, consisting of pines, oaks, and other forest-trees, the growth of which had been so much constrained, by an art peculiar to the Chinese, that none of them were more than two feet high, yet some of them bore the marks of age. They were intermingled with stones to imitate rocks; and with earth and mosses, so as to have the appearance of a forest in miniature.

From Chu-san, the vessels proceeded into the Yellow

Sea, and the Gulf of Pekin. They doubled the promontory of *Shan-tung;* and, not long afterwards, anchored near the town of *Ten-choo-foo,* the governor of which sent a present to the ambassador, and then went on board the Lion. A person in his suite having occasion to speak to him, as he was passing along the deck, threw himself on his knees. So great is the distance between the ranks of society in China, that this appeared to be nothing more than an usual mode of expressing respect.

After leaving Chu-san, the vessels sailed to the mouth of the river *Peiho.* On their arrival they found that provisions and fruit, in vast quantities, had been prepared for them; and that more than thirty vessels, of about two hundred tons burden each, had been provided for their conveyance up the river. Among other articles of provision were twenty bullocks, one hundred and twenty sheep, one hundred and twenty hogs, one hundred and sixty barrels of flour, one thousand water-melons, and three thousand musk-melons. Two mandarins, or officers of state, one a civilian and the other a military officer, named Vantazhin and Chowtazhin, came to congratulate the ambassador on his safe arrival. They stated that they were appointed to attend him to the imperial court, and that it was the express direction of their sovereign that they sould render his journey safe and agreeable. The civilian possessed grave but not austere manners. He had been preceptor to some one of the royal family, and bore the honorary distinction of a blue globe upon his bonnet. The military mandarin had a red globe, was honoured with another mark of distinction, a peacock's feather pendent from his bonnet.

These mandarins, at different times, expressed an anxious desire to be informed respecting the contents of the letter from the king of England to the emperor of China, but more particularly respecting the presents which had been brought. The former, they were informed, was locked up in a golden box, to be delivered into the emperor's hands; but of the latter it was neces-

sary to make out, somewhat in the oriental style, such a general description of the nature of the various articles, as appeared most likely to render them acceptable.

On the 5th of August, 1793, Lord Macartney and his suite quitted the Lion and Hindostan; for these vessels drew too much water to pass over the bar of the Peiho river. The presents and baggage, accompanied by the servants, musicians, and other attendants, were shipped on board other vessels, while the gentlemen of the embassy embarked in the Clarence, Jackall, and Endeavour brig. Proceeding, with a favourable breeze and a spring tide, they crossed the bar in a few hours. The river immediately within the bar, is about five hundred yards wide.

On its southern bank is the village of *Tuncoo*, where a great number of troops were drawn up in compliment to the ambassador. The vessels, in their progress, passed another village, and reached, on the same evening, the town of *Tacoo*. Most of the houses in these places were little better than huts with mud walls, and thatched roofs. A few buildings were, indeed, large, elevated, painted, and richly ornamented; but there were scarcely any which indicated the existence of middle ranks, or the various gradations between abundant wealth and absolute indigence.

At Tacoo, large covered barges were provided to convey the embassy up the river, towards Pekin. The barge destined for the reception of the ambassador contained an antichamber, a saloon, a bed-chamber, and a closet. Boats attended with provisions and cooks. Sixteen yachts, most of them of a larger size than that of the ambassador, conveyed his suite. Many of these vessels were eighty feet long, and very capacious; yet they were built of such light wood, and were so constructed, that they did not draw more than eighteen inches of water, though they were high above it. A kind of boats, resembling our river lighters, were employed in conveying the baggage and presents. The flags of the vessels bore, in black characters, the follow-

ing inscription: "The English embassy carrying tribute to the emperor of China."

Inferior mandarins attended all the vessels, for the purpose of distributing provisions; and they proceeded from yacht to yacht, in small boats, so constructed that they could neither be sunk nor overset. The meats most plentiful were beef and pork. Among the most expensive articles were the nests of a particular species of swallow, and the fins of sharks; both of which afford rich and fattening juices. Boiled rice was used instead of bread. The wine was somewhat muddy, of little flavour, and soon became sour; and the tea was too fresh for an English palate.

The banks of the Peiho were elevated considerably above the adjacent plains, which were all in a state of cultivation, and extended as far as the eye could reach. Most of the fields were covered with a kind of corn called "Barbadoes millet," ten or twelve feet high.

When night came on, the banks of the river were illuminated by lanterns, the transparent sides of which were made of differently-coloured paper; while the number of lanterns hoisted on the mast-heads of the numerous vessels in the river, denoted the rank of the passengers on board. The whole of these produced a moving and party-coloured illumination, which was very amusing.

On the ensuing day the vessels passed a considerable enclosure, resembling a gentleman's park. It was the residence of the Ta-whang, or chief of the district, and was distinguished by treble gates, and by two poles erected near them, destined to bear ensigns of dignity, and in the night to support lanterns for use and ornament. Several sheep and horses were seen within the enclosures. On one side of the river was a large grove of high and wide-spreading pines; and the other was crowded, near the town of Tien-sing, with pyramids or stacks of salt. This substance is brought annually from the southern provinces, in ves-

sels of two hundred tons each, and sufficient for the annual consumption of thirty millions of people.

Tien-sing is situated on an eminence, at the confluence of two rivers, and is the general emporium for the northern provinces of China. The crowd of spectators was immense; yet, in all the ardour of curiosity, the people preserved order and regularity, without the aid of soldiers or constables; and for the sake of mutual accommodation, none of the common Chinese, who usually wear straw-hats, kept them on their heads, though, by taking them off, they were exposed to the beams of a scorching sun. The vessels anchored nearly in the centre of the city, opposite to a pavilion, in which the viceroy of the province waited for the embassy. On its arrival the ambassador was informed that the emperor was at his country residence of Zhe-hol in Tartary, where he intended to celebrate the anniversary of his birth-day, on the 17th of September. It was, in consequence, proposed, that the embassy, after having reached Tong-shoo, within twelve miles of Pekin, should thence proceed, by land, directly to Zhe-hol.

Among other instances of the viceroy's attention to the ambassador, a temporary theatre was erected, opposite to his excellency's yacht. Its outside was adorned with a great variety of brilliant and lively colours, by the proper distribution of which, and sometimes by their contrast, it is the particular object of an art among the Chinese, to produce a gay and pleasing effect. The interior was managed, in regard to decorations, with equal success; and the company of actors, successively exhibited, during the whole day, several different pantomimes and historical dramas. The dialogue was spoken in a kind of recitative, accompanied by a variety of musical instruments; and each pause was filled up by a loud crash, in which the loo or gong, a sort of brazen kettle, struck with a mallet, bore no inconsiderable part. The band of music was placed in full view, immediately behind the stage. Each character, on his first entrance, announced what part he was about to

perform, and where the scene of action lay. Unity of place was apparently preserved, for there was no change of scene during the performance of each piece. Female characters were played by boys or eunuchs.

As he passed through *Tien-sing*, the ambassador had an opportunity of observing that city, which appeared to be nearly as long as London. The houses were of brick, of a leaden blue colour; and many of them, contrary to the usual mode of building, were two stories high.

During the progress of the embassy, Barbadoes millet was frequently seen planted in alternate rows, having, between them, rows of other kinds of corn. A species of *dolichos*, or bean, not unlike our kidney-beans, is sometimes set, in vacant spots, near the edges of the bank; and sometimes the travellers beheld whole fields of beans. No weeds were any where observed. So flat was this part of the country, that the travellers did not see even a hillock, between them and the horizon, until the fourth day of their departure from Tien-sing, when some blue mountains were observed towards the north-west. These indicated the approach to Pekin, beyond which they were situated. Two days afterwards, on the 16th of August, the yachts were anchored off the city of *Tong-choofoo*, at the distance of about twelve miles from Pekin.

As there was no navigable communication for vessels of the size of yachts between Tong-choofoo and Pekin, a temple and monastery near this city were prepared for the reception of the persons landing from the vessels. The baggage and presents were secured in two temporary buildings, each about two hundred feet in length, formed of bamboos, and of a close matting impervious by rain. They were surrounded by a strong fence, and shut in with gates at the extremities. Guards were stationed round them, and notices were posted up, forbidding all persons from approaching them with fire. These extensive store-houses were finished in a few hours, and every thing brought by the embassy was taken out of

upwards of thirty vessels, and safely lodged, in the course of a single day.

The temple and monastery, occupied by the ambassador and his suite, had been founded for the maintenance of twelve priests of the religion of Fo. One priest only remained in it, to watch the lamps of the shrine, and to receive the ambassador's commands: the rest had retired to a monastery in the neighbourhood. The apartments which these priests had quitted, were desirable, in this warm season, on account of their coolness. At one end of each room was a platform of boards, raised upwards of a foot above the floor; such as are sometimes seen in military guard-rooms in Europe. A thick woollen cloth, not woven, but worked into a firm substance, like felt for hats, was spread upon the platform; and, with the addition of a cushion, formed the whole of the bedding, on which the priests reposed.

The separate apartments belonging to the superiors of the monastery, were allotted to the principal persons of the embassy. In some of the other rooms, the priests, through neglect, had suffered scorpions and scolopendras to harbour. These noisome insects had, hitherto, been known only by description, to some gentlemen of the embassy; and the sight of them, for the first time, in the bed-chambers, and upon their clothes, excited a great degree of horror. But the apprehension was greater than the danger, for no accident happened from them.

The assemblage of people, upon the broad, sandy beach, between the temple and the river, was so great, that booths were erected, in which a variety of articles, but principally fruits and liquors, were exposed to sale. The stands were shaded by four-sided roofs of canvass, supported, from the centre, by a single pole stuck into the ground. Fires for the cooking of provisions, were made in the open air; and fire-engines were at hand, in case of accidents arising from them.

As the gentlemen belonging to the embassy were

desirous of purchasing a few trifles in the city, and also of visiting it from motives of curiosity, some of the mandarins accompanied them, particularly Van-ta-zin. He conducted them through a large suburb, which denoted the increase of Tong-choo-foo, since the erection of the walls that encompass the original buildings. The walls are of brick, substantially built, and higher than the houses. They are washed by the river on one side, and defended by a broad, wet ditch on the other. There were no guns upon them, but a few swivels were placed upright near the gates. The principal streets of Tong-choo-foo were straight, paved with broad flag-stones, and had a raised footpath on each side; and an awning across them shaded the inhabitants from the scorching heat of the sun. Many of the labouring people were naked from the waist upward. Several extensive buildings contained grain of different kinds, of which it was said, a provision for several years is always kept in store, for the consumption of the capital. Most of the houses are built of wood, and have shops or working-rooms in front: and an industry was displayed, such as the neighbourhood of Pekin was likely to excite. The outsides of the shops were painted with a variety of lively colours. Many of them were gilded, and had rich ensigns before them, and long labels, inviting customers. The chief articles exposed for sale were tea, silks, porcelain, and furs of different kinds. Among other goods were English cloths.

The appearance of Englishmen in the streets, interrupted, for a while, the usual occupations of the people. Their short coats and smooth faces formed a spectacle quite new. But the greatest surprise was excited by a black servant, who attended one of the gentlemen. The jetty hue of his complexion, his woolly head, and negro features, like nothing which they had before seen, led some of the spectators almost to doubt whether he belonged to the human species.

As the party passed along the streets, they observed, in several places on the sides of houses, the projection of a lunar eclipse, which was to happen soon afterwards. In the shops, where they went to buy some trifles, regular entries were made of the articles disposed of; and the several prices were affixed in Chinese characters, equivalent to the words which express numbers, in other languages. Tea, like beer in England, is here sold in public-houses in every town, and along public roads, and the banks of rivers and canals.

Around Tong-choo-foo the country is level and fertile. Some of the Englishmen were supplied with horses to ride about the neighbourhood. These were strong and bony animals, but the breed does not seem to have been much improved by care. Mules bear a greater price than common horses, as they subsist on less food, and are capable of sustaining more labour. Many of the horses are spotted.

The cottages of the peasants seemed to be clean and comfortable; but they were without fences, gates, or other apparent protection against wild beasts or thieves. The wives of the peasantry are of great assistance to their families, in addition to the rearing of their children, and the care of their domestic concerns; for they carry on most of the trades which can be exercised within doors. They not only rear silk-worms, and spin cotton, but are almost the only weavers throughout the empire. Yet most of them injure their active powers, by compressing their feet, in imitation of females of superior rank.

A considerable number of the labouring men of Tong-choo-foo, were employed to convey to Hoong-ya-yuen, close to the emperor's autumnal palace, beyond Pekin, the presents and the baggage of the embassy. The weight of these had, hitherto, been of little consideration, as they had come by sea, or upon a river. But they were now to be carried by animal or human labour. Such of the presents as were liable to be injured by the rough movement of carriages

without springs, could be entrusted to men only. On a calculation of the necessary means for conveying all the baggage and presents, the mandarins were obliged to order near ninety small waggons, forty hand-carts or barrows, upwards of two hundred horses, and nearly three thousand labouring men to serve in different capacities.

The ambassador and three gentlemen of his suite travelled in sedan-chairs, the usual vehicles for persons of high rank in China, even on long journies. The other gentlemen went on horseback, as did all the mandarins. The principal among the latter rode near the chair of the ambassador. Chinese soldiers were on foot and cleared the way. The servants and privates of his excellency's guard were in carriages or waggons. The chairs, the wheel-carriages, the horsemen, the presents, and the baggage, filled up the road for a considerable space.

This road forms a magnificent avenue to Pekin. It is perfectly level, and the centre, to the width of about twenty feet, is paved with flags of granite, brought from a considerable distance. The road is bordered, in many places, with trees, particularly with willows of very uncommon girth.

Twenty-fourth Day's Instruction.

CHINA CONCLUDED.

A description of Pekin and its vicinity.

On approaching the capital of China, no gentlemen's houses were seen scattered around: no villas announced its vicinity. Lord Macartney and his suite entered it at

one of the eastern suburbs. The street through which they passed was paved, and full of people. It exhibited a busy scene of manufacturers, shopkeepers, and buyers. These were diverted, for a while, by the passing spectacle; but they soon returned to their respective occupations. To traverse this suburb occupied about fifteen minutes, when the party arrived at the walls. The approach of the ambassador was announced by the firing of guns; and refreshments were made ready for all the gentlemen, at a resting-place within the gate. The *city walls* were of considerable height, and their thickness, at the base, about twenty feet. They were flanked, on the outside, by square towers, sixty yards distant from each other. Few of the *houses* in Pekin are higher than one story, none higher than two; and the principal street was considerably more than one hundred feet wide. It was airy, gay, and lightsome, but unpaved, and water was sprinkled on it, to lay the dust.

The multitude of moveable workshops of tinkers and barbers, coblers and blacksmiths; the tents and booths, where tea, and fruit, rice, and other eatables were exposed for sale, with the wares and merchandise arrayed before the doors, had contracted this spacious street to a narrow road in the middle. The cavalcade of officers and soldiers that preceded the embassy; the processions of men in office, attended by their numerous retinues, bearing umbrellas and flags, painted lanterns, and a variety of strange insignia of their rank and station; different trains that were accompanying, with lamentable cries, corpses to their graves, and with squalling music, brides to their husbands; the troops of domedaries laden with coals from Tartary; the wheel-barrows and hand-carts stuffed with vegetables, occupied nearly the whole of this middle space, in one continued line, leaving very little room for the cavalcade of the embassy to pass. All was in motion. The sides of the streets were filled with an

immense concourse of people, buying and selling, and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares; the wrangling of others, with every now and then, a strange twanging noise, like the jarring of a cracked Jew's harp; (the barber's signal made by his tweezers;) the mirth and the laughter that prevailed in every group, could scarcely be exceeded. Pedlars with their packs, and jugglers, conjurers and fortune-tellers, mountebanks and quack-doctors, comedians and musicians, left no space unoccupied. The Tartar soldiers, with their whips, kept, with difficulty, a clear passage for the persons composing the embassy, to move slowly forward; so slowly, indeed, that although they entered the eastern gate at half-past nine, it was nearly twelve before they arrived at the western part of the city.

As soon as they had arrived at the eastern side of the *yellow wall*, (a wall of the imperial palace, so called from the small roof of varnished tiles with which it is covered,) they turned along it, to the right, and found, on its northen side, much less bustle than in the former street. Instead of shops, all were private houses. These were not conspicuous in the front; as before each house was a wall or curtain, to prevent passengers from seeing the court into which the street-door opened. This wall is called the wall of respect. The cavalcade halted, for a little while, opposite to the treble gates of the northern side of the palace-wall. In the interior, the ground was not level, like all the lands without the wall; but several parts of it were raised into hills of steep ascent; and the places from which the earth had been taken to form the hills, are now broad and deep hollows, filled with water. Out of these artificial lakes, of which the margins are diversified and irregular, small islands rise, ornamented with a variety of fanciful edifices, and interspersed with trees. On the hills of different heights, stood the principal palaces of the

emperor. The whole had somewhat the appearance of enchantment. On the summit of the loftiest eminences were trees surrounding summer-houses, and cabinets contrived for retreat and pleasure.

After this glance, through the gates of the palace wall, the route was continued westerly along the city. Some Mahometans were seen, distinguished by red caps; and among the spectators were several women, but chiefly either natives of Tartary, or of a Tartar race. Their feet were not cramped, like those of the Chinese; and their shoes, with broad toes, and with soles more than an inch in thickness, were as clumsy as those of the Chinese ladies were diminutive. A few of them were well dressed, and had delicate features, and their complexions heightened with the aid of art. Some of them were sitting in covered carriages, of which, as well as of horses, there were several exposed for hire in different parts of the town. Such of the Tartar ladies as were seen on horseback rode astride like men. Tradesmen, with their tools, enquiring for employment, and pedlars, offering their wares for sale, were every where to be seen. Several of the *streets* were narrow, and, at their entrance, gates were erected, near which guards were stationed, for the purpose, it was said, of quelling any occasional disturbance in the neighbourhood. The train of the embassy crossed a street which extended, north and south, the whole length of the Tartar city, almost four miles. They passed many temples, and other capacious buildings, and magazines; and, in little more than two hours from their entrance on the eastern side, they reached the western gate of the city. Hence their course was continued to the open town of *Hai-tien*. This place contains few other buildings than those intended for the sale of goods, and for the accommodation of artificers, near the autumnal palace of Yuen-min-yuen, which lies a little way beyond it.

Between Hai-tien and Yuen-min-yuen, was a villa intended for the accommodation of the ambassador and

his suite. Its walls enclosed at least twelve acres of ground; and contained a garden, laid out in serpentine walks, a rivulet winding round an island, a grove of various trees, interspersed with patches of lawn, and diversified with artificial inequalities, and rocks rudely heaped upon each other. The buildings consisted of several separate pavilions, erected round small courts. The apartments were handsome, and not ill contrived. Several of them were adorned with landscapes, painted in water-colours, but, like other Chinese paintings, executed with total neglect of light and shade.

The emperor being at his hunting-palace, within the frontiers of Tartary, the ambassador and his suite, after a little while, returned to Pekin, for the purpose of waiting a proper time to set out for that part of the country. The principal part of Pekin is called the *Tartar city*, from its having been laid out during the time when China was first possessed by the Tartars. It is of a somewhat square form; and the walls include an area of about fourteen square miles, in the centre of which is the imperial palace, occupying, within the Yellow Wall, at least one mile. The whole is about one-third larger than London, on its present extended scale. This city is merely the seat of government. It is not a port, nor a place either of inland trade or manufacture, yet its population is estimated at about three millions. Its low *houses* seem scarcely sufficient for so vast a population; but very little room is occupied by a Chinese family, at least in the middling and lower classes of life. They have no superfluous apartments. A Chinese dwelling is generally surrounded by a wall six or seven feet high. Within this enclosure, a whole family of three generations, with all their wives and children, will frequently be found. One common room is used for eating; and one small bed-room is made to serve for the individuals of each branch of the family, their beds being divided only by mats hanging from the ceiling.

The crowds of people at Pekin do not prevent the

place from being healthy. The Chinese live, indeed, much in the open air, increasing or diminishing the quantity of their apparel, according to the weather. The atmosphere is dry, and does not engender putrid diseases; and excesses productive of such diseases are seldom committed. Great order is preserved in the government of the city. Every tenth housekeeper is answerable for the conduct of the nine neighbouring families, as far as he may be supposed capable of controlling it; and the police within the walls is observed with particular strictness.

Christian missionaries of different nations have been permitted to build, in Pekin, four convents, with churches annexed to them. They have lands in the neighbourhood; and the society of Jesuits is asserted to have been proprietors of many houses in the city and suburbs, of which the revenues served, and served only, to promote the purposes of the mission.

While the ambassador remained at Pekin, some of the gentlemen had occasion often to pass from the city to the imperial palace in the country, and returning at different times through different suburbs, gates, and streets, they had opportunities of viewing most parts of the capital. His excellency rode in an English carriage, drawn by four Tartar horses, and conducted by postilions, selected from persons in his guard, who had followed that occupation formerly in England. It was a new spectacle to the Chinese, accustomed only to their own low, clumsy, two-wheeled carriages, fixed without springs, immediately to the shafts, and little better than common European carts. When a splendid chariot, intended as a present to the emperor, was unpacked and put together, nothing could be more admired; but it was necessary to give directions for taking off the box; for when the mandarins found that so elevated a seat was intended for the coachman, they expressed the utmost astonishment that it should be proposed to place any man in a situation above the emperor. So easy is the delicacy of

this people shocked by whatever relates to the person of their sovereign.

On the the evening before the departure of the embassy from Pekin, a mandarin of high rank waited upon his excellency, with a message from the emperor, recommending him to travel, by easy journies, into Tartary; and stating that he and his suite should be accommodated at the palaces, erected at several stations, where his imperial majesty was accustomed to stop in his way to Zhe-hol.

A Narrative of LORD MACARTNEY'S *Journey from Pekin into Tartary, and subsequently to Canton.*

THE embassy left Pekin on the 2d September, 1793, Lord Macartney travelling in an English post-chaise, the first probably that ever rolled on the road to Tartary, and which was drawn by four Tartar horses, conducted by two persons of his excellency's guard, who had formerly been accustomed to that occupation. He took, occasionally, some of the mandarins into his carriage. At first they were startled, lest the carriage should be overturned; but, being assured of its perfect safety, they became inexpressibly delighted with its easiness, lightness, and rapidity.

About twenty miles beyond Pekin, the level of the country began to rise. A few miles further on, the travellers stopped, for the day, at one of the emperor's palaces, which was surrounded with a park and pleasure-grounds. On the morning of the fourth day, a prominent line was descried, stretching over the whole extent of a mountain horizon. This, on a nearer survey, assumed its real form of a wall with battlements. It was the famous *wall of China*, which is not so remarkable for its antiquity,(having been constructed three centuries before the Christian era,) nor for its extent of fifteen hundred miles, as for its wonderful appearance on the mountains, over which it is carried, the

loftiest elevations of which are apparently inaccessible.

As the travellers advanced into Tartary, the roads became more rugged, the mountains less richly clothed, and the trees (besides different sorts of pines of no great size) were chiefly stunted oaks, aspin, elm, hazel, and walnut-trees, diminished to the size of shrubs. During the seventh, and last day's journey, the mountains, receding a little from each other, opened to the view of the travellers the valley of *Zhe-hol.*

To this valley his imperial majesty retires, from his Chinese dominions, during the summer. It contains a palace and pleasure-grounds; the former called the "Seat of grateful coolness," and the latter the "Garden of innumerable Trees."

The embassy was received with military honours, amidst a crowd of spectators on horseback and on foot; and the edifices destined for it were situated on the gentle slope of a hill, at the southern extremity of the village of Zhe-hol. Soon after its arrival, two mandarins of rank waited on the ambassador, with compliments from his imperial majesty, and from the colao, or first minister. The ambassador being indisposed, Sir George Staunton, as minister plenipotentiary in his absence, waited on the colao, whom he found in a small apartment of the imperial palace, seated on a platform covered with silk, between two Chinese and two Tartar mandarins of state. A chair was brought for the English minister. The colao then demanded to know the object of the embassy. This demand was easily satisfied, by Sir George delivering a translation into the Cninese language, of his majesty's letter to the emperor. Difficulties arose respecting the ceremony of introduction to the emperor; and, after much discussion, it was settled, that instead of the servile prostration which is customary at the court of China, the emperor should be satisfied with the same form of respectful obeisance from the English, which they were accustomed to pay to their own sovereign; and the

14th of September was fixed for the reception of the embassy. In the interval, such of the presents as had been brought to Zhe-hol were carried to the palace, and civil messages, implying the satisfaction they gave to his imperial majesty, were conveyed to the ambassador.

On the day of presentation the embassy assembled before daylight, in the garden of the palace. In the middle of the garden was a spacious and magnificent tent, supported by gilded, painted, or varnished pillars. The canvas of which it was composed, did not follow the obliquity of the cords, along their whole length, to the pegs fastened in the ground; but, about midway, it was suffered to hang perpendicularly down, while the upper part of the canvas constituted the roof. Within the tent was placed a throne, and opposite to the throne was a wide opening, from which a yellow fly-tent projected to a considerable distance. The furniture of the tent was elegant, without glitter or affected embellishments. Several small round tents were pitched in front, and one of oblong form, stood immediately behind. The latter was intended for the emperor, in case he should choose to retire to it from his throne. Of the small tents in front, one was for the use of the embassy, while it waited for the arrival of the emperor. Some of the others were destined for the tributary princes of Tartary, and for delegates from other tributary states, who were assembled at Zhe-hol on the occasion of the emperors birth-day, and who attended, on this day, to grace the reception of the English ambassador. Some tents also were placed for the male branches of the emperor's family, and the principal officers of state. In the great tent, his imperial majesty was to receive, on his throne, the delegate from the king of Great Britain.

Soon after daylight the sound of several instruments, and the confused voices of men at a distance, announced the emperor's approach. He soon appeared from behind a high and almost perpendicular mountain, skirted with trees, as if from a sacred grove, preceded by a

great number of persons, proclaiming aloud his virtues and his power. He was seated in a sort of open chair, or triumphal car, born by sixteen men, and was accompanied and followed by guards, officers of the household, high flag and umbrella-bearers, and music. He was clad in plain dark silk, with a velvet bonnet, in form not much different from the bonnet of the Scotch highlanders; on the front of it was placed a large pearl, the only jewel or ornament he seemed to wear.

On his entrance into the tent he immediately ascended the throne, by the front steps, consecrated to his use alone. The prime minister and two of the principal persons of his household, were close to him, and always spoke to him upon their knees. The princes of his family, the tributaries and great officers of state, being already arranged in their respective places in the tent, the president of the tribunal of rites conducted the ambassador (who was attended by his page and Chinese interpreter, and accompanied by the minister plenipotentiary) nearest to the foot of the throne, on the left side, which, according to the usages of China, is accounted the place of honour. The other gentlemen of the embassy, together with a great number of mandarins and officers of inferior dignity, stood at the principal opening of the tent, from which most of the ceremonies that passed within it could be observed.

His excellency was habited in a richly embroidered suit of velvet, adorned with a diamond badge and star, of the Order of the Bath. Over the suit he wore a long mantle of the same order, sufficiently ample to cover the limbs of the wearer. Instructed by the president of the tribunal of rites, he held, between both hands, above his head, a large and magnificent box of gold, adorned with jewels, in which was enclosed his majesty's letter to the emperor. Ascending the few steps that led to the throne, and, bending on one knee, he presented the box, with a short address, to his imperial majesty; who, graciously receiving the same

with his own hands, placed it by his side. He then expressed the satisfaction he felt at the testimony which his Britannic majesty had given to him, of his esteem and good will; and said that he entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony would always be maintained among their respective subjects.

This mode of reception of the representative of Great Britain, was considered, by the Chinese court, as particularly honourable. The emperor, after some further conversation with the ambassador, gave, as the first present to his Britannic majesty, a gem or precious stone, as it was called by the Chinese, and accounted by them of high value. It was upwards of a foot in length, and curiously carved into a form, intended to resemble a sceptre.

The Chinese etiquette requiring that ambassadors, besides the presents brought in the name of their sovereign, should offer others for themselves, his excellency and the minister plenipotentiary, Sir George Staunton, respectfully presented theirs, which his imperial majesty received; and he presented gifts in return to them. During the whole of the ceremonies the emperor appeared perfectly unreserved, cheerful, and unaffected.

The attention of his imperial majesty to his European guests, continued throughout the day. A banquet being served, he sent to them several dishes from his own table. The ambassador, soon after his return to his lodgings, received, from the emperor, presents of silks, porcelain, and tea, for himself and all the gentlemen of his suite. The next instance of civility was an invitation of his excellency and his suite to see the pleasure-grounds of Zhe-hol. The appointment of any courtier of rank to attend the ambassador in his tour, might have appeared a sufficient honour; but he was not a little surprised, when he found that the prime minister himself had been ordered to give up some portion of his time, from the calls of government, to accompany them in a tour of pleasure and curiosity.

The *imperial gardens* of Zhe-hol, besides displaying the wealth and pomp of China, exhibit even its taste in a favourable point of view. The visitors first entered through magnificent woods and lawns, resembling an English park: after having travelled through these for about three miles, they came to a lake so formed as to appear to lose itself in the distance. Entering a magnificent barge, they sailed along this fine piece of water, which presented, at every turn, such varied features of shore, bay, rock, and wood, that it appeared the grandest specimen of ornamented nature they had ever beheld. They were landed at numerous pavilions, filled with vases, porcelain, spheres, orreries, clocks, and other instruments, of excellent workmanship, and in great profusion. And they were assured that these were greatly surpassed by what were preserved in the apartments of the ladies, which they were not allowed to approach.

The emperor's birth-day was kept with great solemnity, and constituted a festival, which, according to a Tartar custom, was distinguished by the assemblage of great lords and officers of state, from every part of the empire. Twelve thousand mandarins are said to have been present at the great review; and the troops reviewed are stated to have amounted to eighty thousand. For several days afterwards, games of various kinds, pantomimes, dances, and fire-works, continued to be exhibited.

Some of the contrivances for the latter were new to the Englishmen. Among others, a large box was lifted up to a considerable height, and on the bottom falling out, as if by accident, a multitude of paper lanterns, folded flat, issued from the box. These unfolded themselves; and, as each lantern assumed a regular form, a light was suddenly perceived, of a beautifully coloured flame, burning brightly within it. The strangers were astonished, and could not imagine by what delusion of sight these lanterns had appeared, or by what property of combustible materials they had be-

come lighted, without any communication from the outside, to produce the flame within. This unfolding and development were several times repeated, with a difference of figure and colours every time. On each side of the large box was a correspondence of smaller boxes: these opened in a similar manner, and let down a kind of net-work of fire, with divisions of various forms, which shone like burnished copper, and flashed, like lightning, with every impulse of the wind. The whole was terminated by a kind of volcano, or eruption of artificial fire. All these entertainments were exhibited on the lawn before the emperor's tent, and in the open air.

The gentlemen of the embassy were afterwards spectators of a kind of pantomime, exhibited in a small but handsome theatre, which had three open stages, one above another. The performance was in several acts, and lasted a great part of the afternoon.

After the celebration of his birth-day, the emperor returned to Pekin, and the ambassador preceded him thither. The expences of the embassy, from the time of its landing, had been supported at the public cost; for, in this country, all foreign ambassadors are considered as guests, whose expences the public must defray. Hence Lord Macartney was sensible that his continuance ought not to be prolonged. He consequently solicited permission to depart; and, after a little while, a day was fixed for his audience of leave. This took place in the great hall of Yuen-min-yuen, an apartment one hundred and ten feet in length, and forty-two in breadth. The answer of the emperor of China to the king of Great Britain was contained in a roll of paper covered with silk, and was placed on a chair, in the middle of the hall, for the purpose of being conveyed to the ambassador's apartments.

The departure of the embassy from Pekin took place on the 7th of October. Early in the morning of this day the prime minister, and other great officers of state, came to a pavilion within the gates of Pekin, to go through the ceremonies of taking leave of the ambassador.

Several gracious expressions were communicated to the latter, on the part of his imperial majesty; and the full etiquette of Chinese civility was observed by the minister who represented him. Two tubes of bamboo-wood, covered with yellow cloth, were placed upon a table. These contained rolls of yellow paper, resembling vellum: on one of them was written a list of the imperial presents, and on the other an answer to the demands which had been made by the ambassador. Both rolls were tied, with yellow ribbons, behind the shoulders of a mandarin of the fifth order, to be carried by him on horseback, as far as the river on which his excellency was to embark.

After leaving Pekin, by one of the eastern gates, the ambassador and his retinue proceeded towards Tong-choo-foo; and near *Tien-sing* they entered the Great Canal. Beyond this place they passed an extensive morass, which, being below the level of the canal, could be used as a drain for its superfluous waters. It contained numerous lakes, some of which were nearly covered with fishing-vessels. Many of the fish are caught by a species of corvorant, well known in China, by the name of lue-tze. These birds, which are not much larger than ducks, and are trained for the purpose of fishing, dive into the water, and sometimes bring up fishes nearly as heavy as themselves.

The vessels in which the gentlemen of the embassy were conveyed, subsequently passed through a delightful country, almost every part of which was cultivated. As they approached the Yellow River, the canal presented a grand spectacle. It was one thousand feet broad; was bordered with quays of marble and granite, and had a continued range of houses on each side. The canal itself, and the various minor canals which branched from it, were nearly covered with shipping. The *Yellow River* was thick and muddy, and flowed at the rate of seven or eight miles an hour. A voyage of about one hundred miles, brought the embassy to the *Yang-tse-kiang*. The appearance of the

country was now superior to that of any which they had yet seen. The fleets of vessels of every description, moving to and fro; the continued succession of cities, towns, and villages; the varied aspect and high cultivation of the lands, produced an extraordinary and pleasing combination.

On arriving at *Soutchoo-foo,* they sailed for three hours through the suburbs, before they reached the city. The inhabitants of this part of China appeared to be more opulent and cheerful than those in the northern provinces, and were usually well dressed in silk. The ladies were handsomer, and showed themselves without much reserve.

The next great town at which the embassy arrived, was *Han-choo-foo.* In magnitude it appeared almost to rival Pekin. Here the Imperial or grand canal terminates in a large irregular basin; which is increased by the waters of a considerable lake. Han-choo-foo is situated between the basin of the grand canal, and the river *Chen-tang-chaung,* which, at high water, is four miles wide. At low water there is a fine level strand nearly two miles broad. Although the population of this city is supposed to be not much inferior to that of Pekin; yet it has nothing grand, in its appearance, except the walls. The houses are low; none of them being more than two stories high. The streets are narrow, paved in the middle, with large flags, and on each side with small flat stones. The chief streets consist entirely of shops and warehouses; many of them not inferior to the most splendid of those in London. A brisk and extensive trade seems to be carried on in silks, in furs, and even in English broad-cloths. It was difficult to pass along the streets, in consequence of the vast concourse of people. In the shops several men, but no women, were behind the counters: most of them were gaily dressed, and appeared to be in comfortable circumstances.

After leaving Han-choo-foo, the embassy ascended a river, through the pebbly stream of which the barges

were dragged along by main force. The ambassador and his suite were then conducted overland to the river *Peikiangho*, which flows to Canton. The stream of this river was at first so shallow, that it could be navigated only by barges; and the surrounding country was, in an extraordinary degree, wild, mountainous, and barren. The rocks approached so close to the shores, that, in some places, their summits appeared almost to touch each other across the stream. The vessels thus appeared to sail through the midst of immense caverns. Extensive mines of coal were worked in this part of the country.

On entering *Quang-tong*, the ambassador and the gentlemen who accompanied him, experienced a mortifying change from that respectful courtesy with which they had hitherto been treated. They were now subjected to an extremely rude and insolent behaviour, even from the peasantry. This contempt of strangers, which continued to increase as they approached Canton, was considered to emanate from that city, and to be a consequence of the habits of rudeness and insolence which are prevalent there. The official conductors of the embassy were, however, uniformly respectful and attentive.

They arrived at Canton on the 19th of December; and peculiar honours were paid to the ambassador by a viceroy, who had recently been appointed. The inhabitants of the place were thus taught to consider the English as no longer destitute of protection, or unworthy of respect.

The city and suburbs of *Canton* are situated chiefly on the eastern bank of the Pe-kiang river. The embassy was lodged on the opposite side, in quarters, consisting of separate buildings, which were spacious and convenient. Some of them were fitted up in the English style, with glass windows and fire-grates. The latter, though in a country bordering upon the tropic, were found to be very comfortable. A large garden, with ponds and parterres, surrounded the

buildings. On one side was a temple, and on the other a lofty edifice, the top of which commanded a view of the river and the shipping, as well as of the city and adjacent country.

Canton bears many marks of the mixture of foreigners with natives. The handsome factories of the different nations of Europe trading to it, situated in a line along the river, outside of the walls of the city, each with its national flag flying over it, are strongly contrasted with the Chinese buildings, and are an ornament to the whole. The number of strangers to be seen in the suburbs, while their ships are loading and unloading in the river; their various languages, dresses, and characteristic deportment, would leave it almost a doubt, if a judgment were to be formed from that part of the town, to what nation it belonged. The vicinity of the foreign factories is filled with store-houses, for the reception of European goods. The front of almost every house is a shop; and the shops of one or more streets are adapted chiefly to the wants of strangers. All purchases are made either by individuals belonging to the ships, or by agents of companies in Europe. Though the exports from Canton consist of many articles, their comparative importance is almost absorbed in that of tea. On the ambassador leaving this place, the same honours were paid to him, as had been paid at his arrival in China.

The final departure of the embassy from the country, took place in the beginning of March, 1794. Its whole expence, to the emperor of China, is estimated to have been not less than one hundred and seventy-three thousand pounds sterling; and, to the British government, about eighty thousand pounds.

A few Notes from the Narrative of LORD AMHERST'S *Embassy to China, in the Year* 1816.

NOTWITHSTANDING the arrangements which had been made by Lord Macartney, the impositions and miscon-

duct of the local authorities at Canton, continued to be so vexatious, that, towards the end of the year 1815, it was resolved to send another embassy from Great Britain to the Chinese capital. Lord Amherst was selected for the office of ambassador; Sir George Thomas Staunton, son of the secretary of embassy to Lord Macartney, bore the rank of second commissioner; and Henry Ellis, Esq. accompanied it as third commissioner. The naval part of the expedition consisted of the Alceste frigate, commanded by Captain Murray Maxwell; the Lyra brig, Captain Basil Hall; and the General Hewitt Indiaman; the latter of which carried out the presents.

When the expedition had arrived off the Ladrone islands, the ambassador received, from the emperor of China, a message, stating his pleasure that the embassy should be received as on the former occasion; and adding, that the requisite orders had been sent to the ports of the Eastern and Yellow Seas, for that purpose.

On the 28th of June, 1816, the vessels anchored not far from the mouth of the *river Peiho;* and, six days afterwards, two authorised mandarins, the one of civil rank and the other a military officer, went on board to pay their respects to the ambassador. This was a visit of ceremony, and business was only incidentally introduced. But, among other things, they mentioned the ceremony called *ko-tou,* or prostration before the emperor, in which the ambassador was expected to kneel down and knock his head nine times against the ground; observing that some previous practice would be necessary, to ensure the decorous performance of it. No decisive arrangement, however, was made on the subject.

The embassy landed on the 9th of August, and proceeded a little way up the river Peiho, to the town of *Tuncoo,* which is decribed to have consisted merely of mud-houses, and to have given the strangers no very favourable impression of the state of the Chinese towns. The people seemed to be orderly and good-humoured, but hitherto no signs were exhibited of very exuberant population. The appearance of the country improved,

as the embassy advanced; and many enclosures were seen, appropriated to the cultivation of millet and garden-vegetables.

On the 12th the expedition reached *Tien-Sing*. If fine buildings and striking localities, says Mr. Ellis, the narrator of the journey, are required to give interest to a scene, this has no claims; but, on the other hand, if the gradual crowding of junks or boats, till they become innumerable; a vast population; buildings, though not elegant, yet regular and peculiar; careful and successful cultivation, can supply these deficiencies, the entrance to Tien-sing will not be without attractions to the traveller. Pyramids of salt, covered with mats, and similar to those described by Mr. Barrow in his account of Lord Macartney's embassy, were the most striking objects in the scene.

The expedition was two hours and a half in passing, from the beginning of the line of houses on the right bank of the river, to the place of anchorage. Opposite to a small fort the Chinese troops were drawn up. Among them were matchlock-men, wearing black caps. Some companies were dressed in long yellow and black striped garments, which literally covered them from head to foot: they also carried large shields. These soldiers were called tigers, but their appearance was more likely to excite ridicule than terror. The excess of population was here very surprising. Mr. Ellis counted two hundred spectators on one junk; and each vessel was equally crowded. The pyramids of salt were so covered, that they appeared like pyramids of men; yet, a more orderly assemblage could not be presented in any country.

Lord Amherst was informed, that himself and his suite would be honoured with an imperial banquet at nine o'clock the next day. Accordingly, at the time appointed, they proceeded to the palace of the emperor. On entering the hall they observed, before a screen, a table, the front of which was covered with yellow silk. After a few polite speeches, one of the Chinese officers

observed to his lordship, that, as the entertainment was given by the emperor, the same ceremonies would be performed by the mandarins, and expected from the English, as if he were present; and the *ko-tou*, or ceremony of prostration, was specifically mentioned. Lord Amherst declared his willingness to abide by the precedent of Lord Macartney; when, to his excessive astonishment, one of the Chinese officers declared his personal recollection of the performance of that ceremony by the former ambassador, and appealed to Sir George Staunton to corroborate the fact. He even produced a paper, which he pretended to be an extract from an official document, stating the circumstance. Every argument that wit, cunning, and falsehood could suggest, was successively employed, but to no purpose. The ambassador was inflexible in his determination not to perform a ceremony which would be so degrading to his country. At length the Chinese officers said that they would not insist on the performance of it, on the present occasion; but they threw the responsibility of the refusal on the ambassador. With a view to conciliation, his lordship agreed to make as many bows to the yellow silk as they performed prostrations. This was accomplished, and here the matter ended for the present.

On the ensuing day, as the expedition advanced up the river, the discussion of points relative to the ceremonies to be performed, perpetually recurred; but no decisive arrangement was made. The embassy proceeded, and, on the 21st of August, reached *Tong-choo*, where another mission, from the emperor, was prepared to meet it, and to recommence the same unpleasant discussions. This mission consisted, among others, of a nobleman of the first rank, and of a sort of Lord Chamberlain, or president of ceremonies. The ambassador, however, continued unshaken in his resolution; distinctly stating that he should enter into the imperial presence in the same manner as his predecessor, Lord Macartney, had approached the late emperor. The embassy continued several days at this place; after

which it was directed to proceed, by land, and with all possible dispatch, to Pekin.

Lord Amherst, his son, Sir George Staunton, and Mr. Ellis, travelled in an English carriage, which was now unpacked, for the first time, since their disembarkation. The other persons connected with the embassy rode in a kind of carts, which were found extremely inconvenient, from being without springs. After having skirted the walls of Tong-choo, they came upon the paved granite road which leads to Pekin. About sun-set they passed a wall of good masonry, which seemed to enclose a handsome park, with pavilions, open on all sides, and having highly decorated roofs. They halted at a large village half way, where it was intimated to them that the audience with the emperor would probably take place on the morrow; but this was considered, by Lord Amherst, to be wholly impracticable.

Three miles from the halting-place they entered the suburb, which continues to the gate of *Pekin;* and, about midnight, they reached the gate by which Lord Macartney had entered that city. They passed it, and, early in the morning, arrived at *Hai-tien,* the residence of one of the chief ministers, where the majority of the suite remained: but the party in the carriage, and a few others, were conveyed to *Yuen-min-yuen,* where the emperor then was. On their arrival at this place, mandarins, with buttons of all colours, (the Chinese badges of distinction,) were in waiting; and other badges of office were noticed, which indicated that the sovereign was near at hand.

The strangers were hurried into a small apartment, much out of repair, and Lord Amherst had scarcely taken a seat, when a message was brought, that the emperor wished to see him and the commissioners immediately. The impossibility of his attendance was urged in reply: the fatigue incurred by travelling during the night; the want of proper dresses; and, above all, the irregularity of appearing at the imperial court without

their requisite credentials. In the mean time their small room became crowded with rude spectators, whose insolent curiosity was very oppressive. Every possible means of persuasion was attempted, but the ambassador positively declined moving any where, at present, but to private apartments. As an inducement for him to comply, he was told that his own ceremony would be admitted: but this trick, for such it subsequently proved, did not avail. Shortly afterwards a message arrived, stating that the emperor dispensed with the ambassador's immediate attendance; and he was permitted to return to Hai-tien. Here he hoped to obtain some rest, but, within a few hours after his arrival, it was announced to him that the emperor, incensed at his non-attendance, had ordered his immediate departure from the country. The imperial commands were soon put into execution; and, in this extraordinary manner, terminated the second embassy from Great Britain to the court of Pekin. The only royal favour received was a handsome breakfast. Some trifling presents were accepted; and some small gifts were returned.

The reigning emperor of China was the son of Kien-Long, to whom the embassy under Lord Macartney had been sent. He appears to have been a weak man; and, in the present instance, to have been duped by his own courtiers, one of whom asserted to him that the *ko-tou* had been performed, by Lord Macartney, to the late emperor.

Without being permitted to enter the gates of Pekin, the departure of the embassy was hastened with the most inconvenient celerity. The ambassador reached the boats at *Tong-choo* in the morning of the 30th of August. On the second of September he embarked; and, on the sixth, he once more arrived at *Tien-sing*. Six days afterwards he left his former route, and entered the river Eu-ho; on the 23d of September he came to the *imperial canal;* and in somewhat less than a month afterwards, he reached the vicinity of *Nankin*. The

walls of this city are described to skirt a hill, which is included within their circuit. The height of the walls is about forty feet, and the gate is a simple archway thirty-five paces broad. Near the gate are two large temples. The English gentlemen were not permitted to penetrate the streets as far as the celebrated tower called "the Porcelain Tower:" they, however, could ascertain that it was of octagonal shape, and nine stories high. On the first of January, 1817, the embassy reached the city of Canton; and, shortly afterwards, left the country.

Twenty-fifth Day's Instruction.

TARTARY.

UNDER the name of Tartary is comprehended the whole region that is bounded, on the east, by the Pacific Ocean; on the south by China, Tibet, India, and Persia; on the west by the Caspian Sea and Europe; and on the north by the Arctic or Frozen Ocean. Many of the countries comprised within these limits, are wild and uninhabited; and some of them, towards the south, are inhabited, not by a people who have local establishments and fixed places of residence, like those of civilized nations, but who live a wandering and unsettled life, for the purpose of plunder, or of depasturing their flocks and herds.

A considerable tract of this region was known to the ancients by the name of *Scythia*. It is now usually divided, by geographers, into Chinese Tartary, Independent Tartary, and Russian Tartary or Siberia.

CHINESE TARTARY

Is so called because it is subject to the empire of China. It is inhabited by various tribes, which, formerly, were

comprehended under the general name of Mongol or Mogul Tartars. These constituted a warlike and formidable nation, which, at different periods, conquered both Hindostan and China. The Tartars of the west retain their ancient appellation; but those of the east are now called Manchoos.

The *Manchoo Tartars* have few towns or villages, and live chiefly near the banks of rivers, occupying themselves in fishing, and in hunting sables and other animals that are valuable on account of their fur. Their principal town is called *Ningouta.* It is surrounded by a wooden fence, consisting of stakes touching each other, and twenty feet high: and a palisado on the outside of the fence, a league in circuit.

They are described to be peaceful in disposition, but stupid and clownish in their habits. They do not sow much corn; and their clothes are formed chiefly of skins, dressed and dyed of several colours, and sewed together with the fibres of animals. It is asserted that they had, formerly, neither temples nor idols, but that they worshipped a Supreme Being, and offered sacrifices to him. Since the conquest of China, however many of them pay their adorations to an imaginary divinity called Fo; and others are worshippers of the Grand Lama.

The *Mongols* had the same origin as the Tartars who accompanied Tamerlane in the conquest of Persia. Their climate is so ungenial, that, in the more elevated parts of the country, ice and snow continue on the ground through nearly the whole year.

Little is known respecting the interior of the country; but such of the inhabitants as have been seen by Europeans, are described to be somewhat short in stature, though strongly made. Their faces are broad, their noses flat, their eyes small, their lips thick, their complexions sallow; and their hair is black, and nearly as strong as horse-hair. They are quick of comprehension, and active and animated in all their movements. Their dress consists of large shirts and calico drawers, and of an exterior garment, lined with sheep-skins,

which reaches to their feet. On horseback they wear a short jacket, trowsers, and hose, all formed of skin; and, on their heads, they have caps bordered with fur. Their principal amusements consist in archery, wrestling, dancing, and music, but particularly in racing: and many even of the girls are able to outstrip the men in the course. The Mongol Tartars are permitted to have several wives, but they are generally satisfied with one. Marriages are celebrated at a very early age; and the fortune of the bride usually consists of cattle or sheep.

They are subject to numerous chiefs or leaders; but they have one principal leader, who has the appellation of the Great Khan, and is paramount in authority. They are extremely dexterous as horsemen; and so expert in the use of their weapons, that, while on full gallop, they are able, at a considerable distance, to hit a pole with a spear or an arrow.

Having a peculiar aversion to a settled and domestic life, they usually set out on their peregrinations in the spring of the year; and, often in a body of several hundreds together, they proceed to some spot that is noted for its fertility. Here they continue till all the verdure of the ground is consumed, when they remove to some other spot equally adapted to the supply of their wants.

They subsist on the flesh of their horses and flocks, (which many of them eat raw,) and on food obtained by hunting and fishing; as well as on the milk of camels, goats, cows, and mares. From the sour milk of mares they distil a kind of spirit, with which they intoxicate themselves. They smoke a great deal of tobacco; and are, in general, excessively filthy, both in their persons and their food.

Their tents are of a circular form, and covered with a large piece of coarse woollen cloth. A fire is made in the middle of each tent, and the smoke escapes through a round hole in the top. The tents of the chiefs are of larger dimensions; and, in many instances, are hung with silk, and floored with Persian carpets.

INDEPENDENT TARTARY

Is so named from its not being dependent on any of the great surrounding powers, China, Russia, or Persia. It comprises an extent of country about twelve hundred miles, from east to west, and eight hundred and fifty miles from north to south. Several parts of it are mountainous, but much of its surface consists of widely-extended deserts. Some writers suppose it to have anciently constituted a portion of Persia. It is divided into numerous provinces, of which those called Turkistan, Usbec Tartary, Bucharia, Kirghise, and Daghistan are the best known.

The habits, manners, and customs of its inhabitants, are supposed, in most respects, to resemble those of the Mongols.

SIBERIA OR RUSSIAN TARTARY

Is a country of vast extent, reaching from fifty to more than seventy-five degrees of north latitude; and extending along the whole northern frontier of Asia. It is subject to the government of Russia, by which country it is bounded on the west; and it is principally known from the trade which its inhabitants carry on in furs, and from its being the region to which convicts are banished from the European dominions of Russia.

Its southern districts only are fitted for the residence of human beings. In some part of these the climate is mild, and the soil, if properly cultivated, would be productive. But the population is insufficient for an extensive cultivation, except in the immediate vicinity of the towns. The northern and eastern districts exhibit a succession of impenetrable forests, of widely-extended morasses, lakes, and mountains, that are unfit both for pasturage and culture. Nearly the whole of this part, as far as the sixtieth degree of north latitude, would be absolutely impassable, if the ice, which never

thaws to the depth of more than six or eight inches, did not remain hard beneath the surface. Towards the south are vast forests of pine, larch, fir, and other trees. Wheat, barley, oats, rye, and buck-wheat, are all produced around the lake of Baikal; and near Irkoutsk, Kolivan, and some of the other towns. Fruit-trees of several kinds grow wild in southern Siberia, and strawberries, currants, and cherries are abundant; and near the Volga and the Ural excellent melons are grown.

Through the greatest part of Siberia, the climate may be considered as frigid, rather than either temperate or warm. Three fourths of the whole country lie between the same parallels of latitude as Norway and Lapland. Southward of the lake of Baikal, the climate is said to correspond with that of Prussia and Germany. In the northern part the change of seasons is described to be peculiarly rapid: the long winter is, almost instantaneously, succeeded by a warm summer: and the quickness of the vegetation is very surprising. There is neither spring nor autumn, and the summer is comprised within the short period of six or eight weeks.

Some of the Siberian rivers, particularly the Obi, the Yenisei, and the Lena, are of great extent. The course of the Obi is estimated at nearly two thousand miles. In this country there are several considerable lakes; particularly Lake Baikal, and a large lake between the Obi and the Irtisch, one hundred and seventy miles long.

The principal mountains of Siberia are the Uralian and Altaian; some of which abound in valuable mineral productions; but their distance from any navigable sea renders their productions unavailable for commercial purposes, to the extent which might otherwise have been the case. Many of the mountains and forests abound in wild animals, which the natives hunt for their flesh and skins.

This country is divided into two principal governments, of Tobolsk on the west, and Irkutsk on the east; and these are each subdivided into several provinces. The

whole population is computed at about three millions and a quarter; and the inhabitants vary much in their manners and customs. They speak languages which radically differ from each other.

The religion of the Greek church, which is professed in Russia, has not made much progress in this country. Many of the Tartar tribes, in the south-western districts, are Mahometans; others are votaries of the grand Lama, and others are worshippers of idols. Of the Greek church there are two archiepiscopal sees: those of Tobolsk and Irkutsk.

The trade of Siberia, which is carried on with Russia and China, consists principally in the furs of sables and other animals. These are in great request in China, and the Siberians receive, in return for them, tea, silk, and other articles. They exchange, with the Russians, furs, horses, cattle, and sheep, for woollen-cloths, iron, and household utensils. On the coasts of the Black Sea they have some commerce with Turkey. The principal Russian ports are those of Astracan, Gurief, and Kisliar near the mouth of Terek.

Of the towns in the interior of Siberia the most important are those of Tobolsk, Kolivan, and Irkutsk: the last of which is stated to contain nearly twelve thousand inhabitants.

The eastern part of Asiatic Russia comprises the great peninsula called *Kamtschatka*, which lies between the fifty-second and sixty-fourth degrees of north latitude, and the hundred and fifty-fifth and hundred and sixty-third degrees of east longitude. It is divided into two parts by a chain of hills, which extend from north to south. Being nearly environed by the sea, the climate is by no means so severe as that of the interior of Siberia; yet the summer does not continue more than four months, and the summits of the hills are covered with snow through the whole year.

Mines of iron and copper have been discovered in several parts of the country, and marble and other kinds of limestone are by no means uncommon. In Kamts-

chatka there are three volcanoes, which almost always emit smoke, but from which fire has seldom been observed to issue. In the years 1737 and 1739, however, there were some tremendous eruptions, which were followed by earthquakes. From the summit of another mountain falls a cataract of boiling water.

Kamtschatka abounds in many valuable species of timber trees: and has numerous plants that are useful for medicinal and domestic purposes. Both tame and wild animals are numerous. Among the latter are black and white bears, lynxes, boars, wolves, foxes, elks, and several species of deer; but the most estimable of the whole, for commercial purposes, are the sables, the furs of which are here considered more valuable than those in any other part of the world. The sea-coasts abound in seals, and in innumerable species of fish.

The inhabitants of Kamtschatka are, in general, short of stature, have broad faces, wide mouths, and full cheeks. Their hair is dark, and their complexion is swarthy. The latter is partly occasioned by their exposure to the influence of the sun reflected from the snow, and partly to living in huts, which are almost always filled with smoke. In these an opening at the top serves for the emission of smoke and the admission of light. It is said that neither the men nor the women ever wash themselves; and that they live in the midst of filth. Their winter huts are formed beneath the surface of the ground, and are covered with grass or earth, and sometimes with the skins of animals. Some of them are covered and lined with mats. The summer huts differ little from the others, except in being built above the ground, and being constructed with somewhat greater regularity. The Kamtschadales eat both flesh and fish in a raw state; and clothe themselves in the skins of animals, which they form into a rude kind of garment, and fasten, with a belt, round their waists. Their legs are covered with skins of different colours; and they wear, on their heads, either seal-skin caps, or caps made of the bark of the birch-tree.

This people travel in sledges drawn by dogs. The dogs are generally four in number, and the driver sits sideways in the sledge; and along good roads, and in a tolerably level country, they can pass over a considerable space in a very short time.

Narrative of a Journey from Kazan into Siberia. By JOHN GEORGE GMELIN.

AN expedition was fitted out, in Russia, by the direction of the empress Anne, for the purpose of exploring the boundaries of Siberia, on the side towards Kamtschatka, and examining the principal rivers, mountains, and mines of that country. Several persons, eminent for their scientific attainments, were appointed to accompany it. Among these were John George Gmelin, a physician, chemist, and botanist of the first eminence, who afterwards published a narrative of the journey. They were directed, in the first instance, to traverse and survey the intervening districts of Siberia; and, from particular circumstances which occurred, the functions of most of them terminated before the completion of their design.

The mission left Petersburg in the month of August, 1733, and, not long afterwards, reached *Kazan*, on the confines of Siberia. Here, for the first time, they saw several Tartars. These were all Mahometans, and had temples for the exercise of their religion. Many of them had enlisted into the Russian army, and they took the oath of allegiance in the following manner. Whilst the oath was read to them, they placed themselves on their knees: they then kissed the koran, and had two naked swords presented to them, with a bit of bread at the point of each. This bread they received and ate; and the import of the ceremony was understood to be, a wish that the bread might occasion their death, if they did not faithfully serve the Czar. They appeared, on the whole, to be a humane and obliging race of people.

Immediately before passing the frontier of Siberia,

quarter of an ell, when a ruble is paid for about four pounds.

From this place the party continued to ascend the Lena, which, as it increased in width, became subject to storms. these at one time excited considerable apprehension of danger. At a place called *Stolbi*, they passed, for twenty miles, along a range of mountains, presenting the varied forms of towers, castles, steeples, and pillars, with trees interspersed; which produced a most picturesque effect.

Early in September they arrived at Yakutsk, where they found the winter already fast approaching. On the 19th ice began to be formed on the Lena; and, by the 28th, the river was entirely covered, and could be passed on sledges. Ice is used here for a purpose probably not thought of elsewhere; to warm the houses; and it is found the most effectual mode of stopping up every chink and crevice, being applied, like a double glass, to the outside of the windows. If the piece does not exactly fit, the inhabitants have only to pour on water, which instantly freezes and fills up the vacant space.

Yakutsk is a small town, of five or six hundred wooden houses, an ample proportion of which consists of taverns. The soil in its vicinity is rich, but the climate unfits it for the culture of grain. A crop of rye, when sown, sometimes ripens, and sometimes does not. What, indeed, can be expected, where, even at the end of June, the ground is still frozen three feet deep? Notwithstanding this, Yakutsk was once called the Peru of Siberia. This pompous title it owed to the abundance of sables which are here obtained; and to the exemption which its distance procured it from the exactions and restraints of government. Both these advantages, however, were now sensibly diminished.

The party spent the winter, as it were, imprisoned at Yakutsk, the season rendering it impossible to travel. It was, indeed, a period of darkness; since, at nine in the morning, day had scarcely dawned, and, before

two in the afternoon, the stars were visible. The natives took advantage of this gloom to enjoy a continuance of sleep, scarcely rising, except to their meals and sometimes, when the day was dark, never waking at all.' The travellers did not choose to consign themselves so deeply to slumber; and, though the gloomy season did not admit of much business, they found considerable amusement in the society of themselves, and of several merchants who were on their way to Kamtschatka; as well as in drinking punch, the established liquor of Yakutsk. The natives of this region bear the name of Yakoutes, and do not much differ in appearance and habits from the other inhabitants of Siberia.

Circumstances, into the detail of which it is here unnecessary to enter, prevented Mr. Gmelin from proceeding further; and the remainder of his journey consisted chiefly in retracing his steps to Petersburg.

THE END.

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